Milk for Babes in Christ.

OR,

MEDITATIONS, OBSERVATIONS, AND

EXPERIENCES.

Divers Cases of Conscience Resolved.

The Glorious Priviledges of them that are Christs, with the way to know whether we are of that blessed number.

Also Election before the Foundation of the World asserted, and the Faith of Gods Elect, what it is: Together with Christs Compassions to sinners.

The second Edition, corrected by the Author, and enlarged concerning the death of Christ and our conformity thereunto.

By *Martin Fynch*, a weak Labourer in the Lords Harvest, in *Lincolnshire*.

Come all ye that fear God, and I will tell you what the Lord hath done for my soul, Psal. 66.16.

All are yours, and ye are Christs, and Christ is Gods, 1 Cor. 3.22,23.

I will have mercy upon whom I will have mercy, and I have Compassion on whom I will have Compassion; so then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, Rom. 9.15,16.

LONDON,
Printed for *Tho. Brewster*, and are to be sold at his Shop, at the Sign of the three Bibles at

John Marks his
Book Bought in
Bideford the 25of
September 1655

THE EPISTLE TO THE READER.

Reader,

IF thou art carnal, and a ſtranger to the paths of Sion, this enſuing Treatiſe will ſeem meer fooliſhneſs to thee: for the things therein contained, are ſpiritually diſcerned; but if thou art truly godly, I hope, what is here preſented to thee, may be of ſome uſe through the ſupply of the Spirit of Jeſus

Chriſt. I do not bring forth this as Meat for ſtrong men, but as Milk for Babes in Chriſt; it was Chriſts word to *Peter, Feed my Lambs.* There is a great deal of head-knowledge abroad in the world, but I ſee not that growth in Grace among Profeſſors, that growing as *Cedars in Lebanon*; indeed many ſpend their time about opinions and Aiery Notions, which will not feed Chriſts Lambs, which will not make their ſouls thrive and grow in Grace; and among other means of the growth of Babes in Chriſt, I have obſerved abundance of the bleſſing of God upon Chriſtians meeting together to acquaint one another with their temptations, experiences, and the Fathers dealings with them. *David* tels us how he and other Saints *took ſweet counſel together*: how many Babes in Chriſt have found ſuch meetings, (through the preſence of Chriſt) Milk and Hony to their ſouls! but O alas, what ſad occaſion have we to complain and lament, that though

Chriſtans

Christians in former times would venture far to enjoy such opportunites, yet, now we have liberty, and may speak often one to, and with another, yet now, O what deadness, backwardness, and neglect is there! Surely professors, like the Virgins, slumber and sleep; and well were it, if with the Spouse we could say, I sleep, but my heart waketh. The Lord awaken and rouse up the Spirits of Christians, that they may up and be doing; certainly Saints are not so good as the wicked of the world thought they would have been, when the Lord took off the yoak of bondage that galled their necks, and had such liberty, and such a price put into their hands; the world thought and said, How will these people now have their meetings to confirm one another, and to increase their party? but alas, we slumber, and the devil is sowing Tares, not onely without us, but within us, transforming himself into an Angel of light, and perswades many to neglect communion of

Saints and meetings, to build up one another in their moſt holy Faith; and O how have we forgot that exhortation of the Apoſtle, *Heb.* 10. 24, 25. Let us conſider one another, and provoke unto love, and to good works, not forſaking the aſſembling of our ſelves together, as the manner of ſome is; but exhorting one another, and ſo much the more, as ye ſee the day approaching: the Apoſtle ſpeaketh there of the Saints meeting together, and therefore he ſaith, Let us conſider one another, and not forſake the aſſembling of our ſelves together; now he preſſeth this, not to neglect theſe aſſemblings of themſelves together, by how much the more we ſee the day approaching; what day is that? Why there is, 1. The day of death; and by how much the more we ſee that day approaching, Saints ſhould lay hold upon all opportunities of conſolation and growth in grace. 2. There is a day and time of Apoſtacy, when even thoſe that have been Profeſſors

ſhall

ſhall give heed to ſeducing ſpirits, and the Doctrine of devils; and this ſeemeth to be the day here meant, for the Apoſtle within two or three verſes ſpeaketh of trampling under foot the Son of God; and by how much the more we ſee that day approaching, we ſhould not neglect ſuch opportunities; and doth not that day approach, nay have not our eyes already ſeen that day? do not we live in thoſe times which the Scripture calls perilous times, wherein men ſhall be blaſphemers? *&c.* And yet this doth not bring Saints together. There is a third day, and that is called the day of the Lord: and is not that day appoaching? is not he coming? do not we liſten for that cry at midnight?

Behold the Bridegroom cometh, and yet this day approaching doth not make us watchful and diligent in the ways of Chriſt; but what keepeth us off from ſuch ſeekings after God, as formerly Chriſtians were wont to have? why,

we are full, like the *Laodiceans*. O Chriſtians! have we drawn our God dry? Hath not the Lord further of himſelf to communicate to us? O may not Chriſt ſay to us, as he did to the *Laodiceans*, thou art poor and miſerable! Want of love alſo among Chriſtians is a great hinderance of their communion one with another; men are ſo rigid in their own principles, that if others be not of the ſame opinion with them in every thing, they will not meet to pray together, nor confer together; O where is that Goſpel-Spirit of love! But I ſhall exceed the bounds of an Epiſtle: You have in this Treatiſe ſomthing concerning Election. I know ſome will diſtaſte it; that is a Doctrine that all the Devils in Hell, and all carnal men have a ſpirit of antipathy, and ſpirit of oppoſition to; and I know thoſe who in any meaſure bear witneſs to that Truth of God, ſhall be ſure of oppoſition from the world; but through the Grace of Chriſt, I have learnt not

to fear the reproaches of men, nor to be afraid of their revilings: much oppoſition hath been made againſt that Truth by Papiſts, Arminians, and of late by ſome that profeſs more of Chriſt; Yet none of them have or can ſhake that Truth; for it is the foundation of God that ſtandeth ſure; the Lord lead us into all Truth, and let thy kingdom O Lord Jeſus come quickly, and own thy deſpiſed truths and ways. Amen, even ſo come Lord Jeſus.

Bellew the 17 of the month commonly called *March*, 1652.

So prays he who is waiting and longing for his appearing,

MARTIN FYNCH.

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PART. II.

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A Treatiſe of free Juſtification, by W. Eyre.

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Christians experiences from Scripture-evidences, by R. Coler; *Minister of the Gospel.*

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No Power but of God, and yet a Power in every Creature, by R. Purnel.

Anna *Trapnels three Books,* viz. *The Cry of a Stone. A Legacy for Saints. A Narrative of her Journey into* Cornwel.

Sighs for righteousness, or the Reformation this day calls for, stated, and the Spirit-posture and proceedings of Persons and Things in this Nation, in reference thereto, examined.

A Collection of the Armies Declarations, Engagements, Remonstrances, &c.

The Quakers Confuted, being an answer to 19. *Queries propounded by them to the Church of* Duckingfield; *Answered by* S. Eaton.

The Quakers whitest Devil unvailed, and their Sheeps cloathing pulled off, that their woolvish inside may be discerned: being an answer to J. Naylor, *by* Ellis Bradshaw.

CHAP. I.

Occasional Meditations, Sighs, and Groans.

IT hath been the practise of the Saints all along, to spend much time in Meditation of God, and the good wayes and things of God. *Isaac* went into the fields to meditate; *David* loved to have his heart inditing a good matter concerning the King of Saints, *Psal.* 45. and sometimes when we cannot find our beloved, the Lord Jesus, in praying, hearing, conferring, yet we find him in Meditation; and when we are walking to meditate, he comes and walks with us taketh us by the hand, and leadeth us; *yea he kisseth us With the kisses of his mouth, Whose love is better then wine*; and when we are in meditation, how sweet are the thoughts of God to us? yea, every thing a Christian seeth, affordeth matter

of ſpiritual meditation and uſe to him; when he walks, to think of walking with God; when he eateth, to meditate of Chriſt the bread of Life; when he ſtandeth, to meditate of ſtanding by Grace; when he ſeeth the love of a Father, it putteth him in mind of the love and tender compaſſions of our heavenly Father: and thus by Meditation do the Saints enjoy much communion with God: now whiles Chriſtians are thus exerciſed in meditation, there paſs ſighs and groans from their ſouls, with ſpiritual ejaculations and deſires, of which we ſhall give a taſte in the following particulars.

Meditation 1.

MEditating upon *John* 13. 12, where the Lord Jeſus ſaith to his Diſciples, *Know ye what I have done unto you?* from that paſſage the Lord diſcovered this, That the Saints ſhould ſo diligently mind the dealings of God towards them every day, that if the Lord ſhould ask a Saint at night, know ye what I have done unto you this day? know ye what I have been doing in your ſouls? that then we may be able to ſay, yea Lord, we in ſome meaſure know thou haſt been humbling of us by ſuch a providence, or thou haſt been imbittering the world to me this day, or thou haſt been letting me ſee my own nothingneſs and unworthineſs, or thou haſt been quickening, comforting, ſtrengthening me; increaſing

creasing my Faith, or arming me against the reproaches of the world: But O Lord, what strangers are we to our own hearts, and to the work thou art about in our souls!

Med. 2. Its better to marry a wife then to burn in lust; and its better to marry to Christ, then to burn in hell.

Med. 3. O my dear Saviour, when I come to be where thou art, to behold thy glory, I think to magnifie thee, and to sing praises to thee for that sweet communion I have with thee, and kisses of thy mouth that I have had in this vale of tears; and therefore I remember thy love more then wine: I remember how at such times, in such places, and in such conditions thy banners over me have been love; and yet O my dear Saviour! after all that communion I have had with thee in this vale of tears, I shall say thou hast kept the good wine until now: and O will not that fulness of joy swallow up the thoughts of my small enjoyments of thee here below! O bring me to those glorious and everlasting embracements!

Med. 4. Lord, how doth my soul cry to thee! my groaning is not hid from thee; O satisfie me early with thy mercy; all the riches, honours, and pleasures of the world will not satisfie my soul; I find all those things to be but as Brooks that fail in Summer; O satisfie me with thy tender mercies and love; thy loving kindness

will satisfie my soul for ever, and nothing else; make no long tarrying O my God, but satisfie my longing soul early with the light of thy countenance.

Med. 5. Death is the King of Terrors: Lord, be pleased to give me such a full assurance of thy love, that when sickness comes, I may not fear that the time of my appointed change is come, but that I may hope that the time of my departure is at hand, *and desire to be dissolved, to be with Christ*; yea O my God, let the assurance of thy love be so strong, that when I come to walk through the valley of the shadow of death, that I may fear no evil.

Med. 6. Sin is not only an enemy unto pardon, but to peace; and though a great sin cannot take away a Believers great pardon, yet sometimes a little sin takes away his little peace.

Med. 7. Dear Saviour, *Thou hast prayed for thine, that they may be where thou art, to behold thy glory*, John 17. O I see but little that thou hast in this world; for I see thee despised and rejected of men, which maketh me exceedingly long to see that glory which thou hast at the right hand of the Majesty on high.

Med. 8. I had rather God should do any thing without me as an instrument, then that I should do any thing without him. Its better that God should act without me, then that I should act without him: O my God, that in all my

my undertakings for thee, that I may have thy preſence with me!

Med. 9. Lord, I would not live without thee, but by thee; and not only by thee, but with thee, who art the fountain of my life; neither doth my ſoul deſire only to live by thee, and with thee, but alſo to live for thee, and to thee for ever.

Med. 10. Lord, That I may not be ſad or merry according as Creature-comforts are preſent or abſent, but according as my ſoul enjoyeth or not enjoyeth communion with thee: That my ſoul may never be ſad and troubled, but when thou hideſt thy face; neither to rejoyce in any thing beſides thy ſelf; that the world may be nothing to me, and that thou maiſt be all in all for comfort and conſolation to my ſoul.

Med. 11. The Ordinances are helpers of our joy; ſo are the Miniſters of Chriſt; Lord, help me to rejoyce in thee, in them and by them, in thee who art the gladneſs of my heart.

Med. 12. Concerning Witches: That ſome Witches may be ſaved, and the league between them and the Devil broken; beſides that inſtance of *Manaſſeh*, two Scriptures compared together hold forth as much: 1 *Sam.* 15. 23. and *Pſal.* 68. 18. The one ſaith Rebellion is as Witchcraft, that is to ſay, as abominable to God, and as provoking of the eyes of his glory: and the other Scripture in the *Pſalms* ſaith, *That Jeſus*

Christ hath received gifts for men, yea for the Rebellious, that the Lord God might dwell amongst them, that they may be habitations of God through the Spirit.

Med. 13. Lord, thou hast promised thou wilt not leave thine, nor forsake them, *Heb.* 13. 5. thou wilt not leave them in their sins, nor for their sins, nor to their sins; and Lord, should I leave thee in my sufferings, or for my tribulations for thy sake? O whether should I go! thou only hast the words of eternal life.

Med. 14. Its a sad thing when men are afflicted, and other men know the cause better then themselves; Lord, shew me thy mind in all thy dealings with me, and let it be good for me that I am afflicted.

Med. 15. I am much refresht in meditating of the Saints glorious Resurrection unto eternal life; Lord, that I may have a part in the first Resurrection, the Lord Jesus, and know the power of his Resurrection! so when I awake, I shall be satisfied with thy likeness.

Med. 16. I do not wonder to see a Saint sometimes sad; the heart knoweth his own bitterness; and it is no wonder to see a Saint sometimes rejoycing with joy unspeakable and glorious; when Christ smiles and kisses, who can but rejoyce? when Christ commeth to a drooping soul, and saith to it, as *Joseph* said to him that was in prison, why lookest thou so sadly to day?

be

be of good cheer, I am thy salvation; then the soul must needs be exceeding glad. O my God, help me over all my difficulties, temptations, corruptions, fears, doubtings, and let all my sorrow be for sin, and all my joy be in Christ.

Med. 17. O the infinite love of the Father in chooſing and ſetting his love upon the greateſt of ſinners! O the bleeding wounds of Chriſt, who hath been wounded for our tranſgreſſions! O that ſweet ſpirit of Grace, that convinceth of ſin, and of righteouſneſs, and which taketh of the Father, and of Chriſt, and ſheweth them unto us!

Med. 18. Lord, thou doſt not look at our parts, but at out hearts; O give me that truth in the inward parts; let my heart be upright before thee, O my God, and purge my heart of all hypocriſie.

Med. 19. Lord, I ſee abundance of good in thee; holineſs, love, wiſdom, compaſſion long-ſuffering; but Lord, if thou looked upon me in my ſelf, thou wilt ſee abundance of evil in me, unbelief, pride, ignorance, deadneſs, unſerviceableneſs; for in me, that is, in my fleſh, dwelleth no good thing: but O my God, let me know that I am beloved in thy beloved, and that the robe of his righteouſneſs covereth all my ſins, and preſents me to thee without ſpot or wrinkle.

Med. 20. Lord, I have had ſome ſweet communion with thee in time paſt, ſome I enjoy at preſen

ſent; O I long for that fulneſs of joy and communion to come; O come Lord Jeſus, come quickly.

Med. 21. Why ſhould I fear poverty? the Earth is the Lords, and the fulneſs thereof: what ſhould I regard the having of a bad name, and the being reproacht by the world, if I have the white ſtone and the new name?

Med. 22. Lord, whilſt it is day, help me to be doing the work for which thou ſenteſt me into the world; the night is coming, wherein no man can work; the night of ſickneſs, the night of old age, and the night of death; Lord, that thou hadſt never cauſe to ſay to me, why ſtand you Idle?

Med. 23. Lord, thou lookeſt upon the proud afar off; O keep me humble: if thou beſtoweſt gifts and graces upon me, let me be as humble as if I had none: if I have riches, let me be as humble as if I had none; if I have honour from men, keep me as humble as if I had none: in all conditions hide pride from my heart.

Med. 24. The graves are ready for me, O that I were ready for the graves; and O that I may wait not onely when I come to be ſick, or come to be old, but wait all the days of my appointed time, untill my change ſhall come.

Med. 25. This may be one reaſon why, though the Apoſtles prayed ſo much, yet none of their prayers are ſet down in the Scripture, becauſe

becauſe we ſhould not uſe ſet forms of Prayer, but that we ſhould pray by that ſame ſpirit by which they prayed, which ſpirit of grace and ſupplication maketh interceſſion for us according to the will of God.

Med. 26. Jeſus Chriſt was a great while with his Diſciples before he gave them the ſupper; me thinks it ſhould hold forth thus much unto us, that we ſhould know them well with whom we joyn in that Ordinance. O when ſhall we have pure Ordinances, and a difference put between the precious and the vile!

Med. 27. Meditating upon the long lives of the Saints under the old-Teſtament, and how ſhort the lives of the Saints are now; and thinking of the reaſon; I conceived, becauſe then the way of ſalvation was not ſo well known; and beſides, to ſpeak after the manner of men, the Lord Jeſus having now dyed and perfected for ever them that are Sanctified, he longs now to ſee all his children in Heaven.

28. *Meditation upon the choiſe of a Wife.* We ſhould not take her into ſuch a neer and deer relation to be a wife to us, whom the Lord Jeſus hath not taken into that neer and deer relation to be a ſpouſe unto him: we ſhould not chooſe them to lie in our boſoms, who have not lien in the boſome of our dear Saviour.

Med. 29. Creatures like leaves pluckt off do die and wither: But our God the ſame abides for ever.

Med. 30.

Med 30. Lord, as thou haſt given me ſenſes ſuited for the uſe of my body: So Lord, give me ſpiritual ſenſes ſuited for a ſpiritual heavenly ſoul.

1. A ſpiritual taſte whereby I may taſte and ſee how good the Lord is, *Pſal.* 34.8. and may from an experimental taſte ſay, thy love is better then Wine. *Cant.* 1.2.

2. O my God, give me a ſpiritual hearing; let me hear the voice behind me ſaying, This is the way, walk in it: let me have an ear to hear thy voice who ſpeakeſt peace unto thy people.

3. O that I may have a ſpiritual ſight, whereby I may have a view of Chriſt the faireſt of ten thouſand, and that from that ſight of Chriſt to be able to ſay his countenance is moſt ſweet, yea he is altogether lovely.

4. A ſpiritual ſmelling; whereby I may finde ſweetneſs in that Roſe of *Sharon*, the Lord Jeſus, whoſe Garments ſmell of Myrrh.

5. A ſpiritual feeling; O let me never be of thoſe who are paſt feeling; O but let me feel the love of Chriſt chearing, warming, comforting me at the heart: let me ſpiritually handle of the Word of life, 1 *Joh.* 1. 1,2.

Med. 31. Men prize ſcarce commodities: the Saint are a ſcarce commodity, there is but few of them, and yet theſe few are not regarded; yet my ſoul ſaith, They are the excellent on the earth, in whom is all my delight; they are more excellent

excellent then their neighbours; though their neigbours be rich, and they poor, though their neighbous be honored, and they despised.

Med. 32. Lord, I bless thee that ever I knew thee and thy ways, and that I have bid farewel to all the pleasures of sin that are but for a season; O let me have so much communion with thee, that I may stand and make my boast in God, and oppose the enjoyments my soul hath in Christ, to all those pleasures of sin that are but for a season.

Med. 33. When I am in communion with God, and meet with a Christian that at the same time is so, O what heavenly discourse! O how do our hearts burn within us whilst we speak of our beloved Jesus!

Med. 34. O my God, thou didst in the first creation say, let there be light, and there was light; O do but thou say, let there be light in my dark heart, and there shall be light; say let there be love and faith, and hope, and comfort, and spirittual strength, and it shall be done.

Med. 35. O the happiness of the Saints of God! the children of God have a good Father, the Father of mercies; the servants of God have a good master, his service is perfect freedom; the Spouses of Christ have a good Husband, the people of God, have a good God, a great God, an almighty God; blessed are the people that

are

are in such a case, who have the Lord for their God, for their father, for their master, for their husband, for their portion.

CHAP. II.

Containing Observations.

1. I Observe men to be full of extreams.

First, As to Prayer.

1. Some will not pray but when they have a special motion of the spirit to pray; and if they have not such a special motion in a week, or a moneth, or year, they will neglect the seeking of God all that while, whereas the Holy Ghost saith we should pray always, continually, 1 *Thes.* 5. 19. And *David* prayed seven times a day: surely neglect of Prayer will not fit for Prayer; and I have observed great deadness, coldness, and lukewarmness to grow upon such professors; this is one extream.

2. Others observe some set times for Prayer, it may be morning and evening, and will never seek the face of God but then; though at other times they have motions to pray, or find some temptations to a sin very strong, yet they will not go to seek the face of God for strength against the temptation: or though they fall into some great sin, yet they will not go and lie down in their shame before the Lord. It's said

they shall go speedily to the Lord: It may be thy heart will not be so melted and broken before the Lord at an evening duty for a sin committed about noon, as if thou hadst gone presently to God and bewailed the baseness of thy heart, and poured out thy soul before him —— this is another extream.

Secondly, As to places of hearing and meeting.

1. Some come to the publique places, as places more holy then other places, and will not hear or meet elsewhere: but call those places the houses of God; and those people, though they say they love the house of God so much, yet indeed they love not the true houses of God, which is the Saints, *Heb.* 3. 6. 1 *Pet.* 4. 17. By those Scriptures we may see that the Saints are the houses of God: now these people come not to hear in these publique places as convenient places for meeting, as where there is room enough, and convenient seats, but as I said before, they come to them as to places more holy then others; here's one extream.

2. Others, because those places have been used to superstition, will not hear in them at all, as if Christ had not said, whersoever two or three are met together in my name, I will be in the midst of them, whersoever, in publique or private house, field, anywhere; and we shall find that *Paul* preacht in *Mars*-hill, a place where there was abundance of superstition acted.

Thirdly

Thirdly As to Preachers.

1. Some will hear none but such as have been at the Universities, though they be never so gifted and experienced. Although I conceive that an Universi-ty is a very good place to bring up young men in; yet where do we find in the Scripture that none but such as have been at Universities must Preach the Gospel? this is one extream.

2. I observe others are so prejudiced against those who by Gods providence have been brought up in the Universities, that though they be never so gifted, experienc't in the ways of Christ, never such able Ministers of the New-Testament, not of the letter but of the spirit, yet they are slighted: these things ought not so to be. As Christ called *Peter* and others that were fishermen, to bear his name and publish the glad-tidings of the Gospel, so he called *Paul* who was a great scholar, and brought up at the feet of *Gamaliel*. Oh when shall we have the faith of our Lord Jesus without respect of persons?

II. I observe many men to be high in Notions and opinions, and speak fluently to men about them, but when they come to speak to God in prayer, they are very flat and dead, and formal.

III. I observe that Sathan is very busie to break off the Saints communion and love in the spirit;

and ſometimes the ſpirits of Chriſtians claſh, and there is not that harmony and ſweetneſs in their ſpirits one to another; but yet at other times the ſame Chriſtians cloſe ſweetly, and have much heavenly diſcourſe.

IV. I obſerve that thoſe profeſſors that ſpend their time ſo much about opinions, have but little experience in the ways of Chriſt, and are very ignorant of regeneration and communion with God. The Lord make us wiſe to ſalvation, that we may minde the one thing neceſſary; more time will come when that queſtion will be asked, (*1 Cor.* 1. 20) where are the diſputers of the world, that made it their buſineſs to diſpute ſome controverſies, and to hold an Argument: and I have too much ground to think that many of them read the Scriptures chiefly to maintain an opinion; which is very ſad.

V. I obſerve that many take the Law for the Goſpel, and the Goſpel for the Law; it will be of much uſe to a Chriſtian to diſtinguiſh aright between the Law and Goſpel.

VI. I obſerve that ſome men in diſcourſe are glad they can cloſe, others are glad they cannot cloſe; O what ſpirits are we of!

VII. I ſee the faireſt day hath ſome clouds; and if godly men grow great in the world, they have ſome eminent croſſes, that they may ſee here is not their reſt, and their happineſs. I obſerve a kind of equality in mens condition, as

to the things of this world; some have riches and want health; some way or other the sweets of this world are mixt with bitters; there is no solid standing comfort out of Christ, who is a Believers all in all.

VIII. I observe, the more loose professors are themselves, the more censorious and uncharitable they are to others.

IX. I observe, your blunt, plain dealing, free, open-hearted Christians do abundance of good; the Lord take away that sinful silence and modesty that is in many Christians, and teach us how to speak, and when to speak by way of reproof, advice, *&c.*

X. One remarkable thing I observed in discourse with one that was in prison for a Witch, and confessed she was one; it arose upon this question; I askt her whether in the place where she had lived there was none that the world called Puritans, Roundheads, or Independents? she told me there was, I asked her whether she never had a minde to do them mischief? she told me she had a mind oftentimes, but could not, especially to one professor, her neer neighbour, he having some way given her distaste, which she resolved to revenge when her Imps came to her; as she said, they came every twenty four hours; it was in the evening she sent them to kill three fat Swine he had in a place neer to his house; so they went, and the man was at Praye[r]

in his family, and they went back and told the Witch that man was calling upon God, and they could do no harm to him or any thing that belonged to him; the witch was very sorry she could not have her will upon him: she sent her Imp another time, and his son was reading the Scriptures; they returned and told the witch, that man and his house served the Lord, and they could do him no harm if she sent them never so often. This I think is worth the taking notice of by all the people of God, that they may live by Faith, and depend upon him who is able to keep them, so that the evil one touch them not, as *Numb.* 23. 27. *There is no inchantment against Iacob, neither is there any divination against Israel.*

XI. This day being the 28. of *October*, 1652. I had a remarkable Providence before my eyes, to let me see how uncertain our lives are in this world; the thing was this, one digging stones in a pit belonging to the town where I live, and undermining the earth much, the top of the pit fell, which was about twenty load of earth, and slew him that he never spoak. *Lord, teach me so to number my days, that I may apply my heart unto wisdom*; and let even this Providence dead my heart to the world, and to all the enjoyments here below, which are so soon taken from us, or we from them.

XII. Sometimes I think there is abundance

of God in some men; but when I come into their company, worldly discourse or sinful silence hindereth our communion in the spirit.

XIII. I observe that as God speaketh, to us by some men; so the devil speaketh to us by others, as the devil spake to *Adam* by *Eve*. O that we may know when the Lord speaketh, and when 'tis Sathan that speaketh.

XIV. I observe too many that take more care and have more desire to get into Christ, then that Christ should get into them; they take more care to get into the kingdom of God, then that the kingdom of God should get into them.

XV. I observe some that pretend to much brokenness of heart, and sorrow for sin, and yet speak against the preaching of Christ and Free-grace: Surely were their hearts indeed broken, were they inded heavy-laden, Sermons of Christ, and Free-grace would be welcome to them, would be sweeter to them then hony and the hony-comb.

XVI. I observe that loose professors cannot bear Fast duties.

CHAP.

Chap. III.
Experiences.

Experience. 1.

O How true in my own ſoul do I find that of the Apoſtle, *Gal.* 5. 17. for the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh, ſo that ye cannot do the things which ye would! when the Spirit and Regenerate part in me would pray, the Fleſh rebelleth againſt it, and it would not; and when I would meditate, the fleſh rebelleth and would not; and when the Spirit would ſubmit to all the dealings of God, and ſay, *Not my will, but thy will be done*, the fleſh would not; and when I would commune with my own heart upon my bed, and make diligent ſearch, the fleſh rebelleth and would not; and ſo on the contrary, the Spirit and regenerate part oppoſeth the fleſh: and when the fleſh would delight it ſelf in the pleaſures of ſin that are but for a ſeaſon, the ſpirit oppoſeth the fleſh, and it would not; when the fleſh would delight it ſelf in vanity, the ſpirit would not, but crieth, and groans, and ſighs, ſaying Lord, turn away mine eys from beholding vanity; thus is there a ſtrugling and ſtriving in

my ſoul, between the fleſh and the Spirit; and becauſe the fleſh doth ſo oppoſe the Spirit, I cannot do the good which I would, as I would do it; I cannot pray as I would, nor hear as I would, nor meditate of the things of God as I would. Lord, do thou deliver me from this Law of my members, and let me however delight in thee and thy ways after the inward man.

Exper. 2. A Saint when he is overtaken with a ſin, and cometh to ſee his backſlidings, he hateth that ſin more then ever; its the burden of his ſoul, and maketh him cry out, O this pride! O theſe vain thoughts! how abominable are they to my ſoul! but the ungodly are not ſo: but the more they commit a ſin, the more they love it, and delight in it.

Exper. 3. Sometimes after the commiſſion of a ſin we cannot pray; the heart is even ſtupified, and hath contracted ſo much hardneſs, that the ſoul maketh too much delay before he goeth to the Lord to take away all his iniquites, and receive him graciouſly.

Exper. 4 Sometimes the God of all Grace hideth his face from his people a good while, upon the commiſſion of a ſin; and ſometime it may be the ſame day it hath fallen into ſome great ſin, to let us ſee his love is free; he giveth us joy unſpeakable and glorious, which love of God will melt the heart into tears, and make the poor ſoul ſay, Lord, did I look to have ſweet

communion with thee, at this time, seeing I have so lately dishonoured thee and sinned against thee! I might rather have expected that thou shouldst have writ bitter things against me, and caused me to go mourning all my days without the light of thy countenance. O thy Grace and love, and pity to my soul!

Exper. 5. Sometimes a poor soul seeing how God hath blotted out his transgressions, and will remember his sins no more, but if his sins should be sought for, they cannot be found, the soul is filled with such Gospel-sorrow for his sinning against the God of love, that whether it be joy or sorrow he can scare tell; for he at the same time mourns for his own vileness, and rejoyceth in the free mercy and love of God unto him.

Exper. 6. I finde no discontent, but a sweet submission to God in my heart, whatsoever condition I am in; but when I think of greatness, delights, and advancement in the world, Lord, let me never think of being rich in the world; that Lord, if it be thy will I may be content to be poor; let me never think of being high and great, that so I may be content to be low and mean; let me never think of being honoured and esteemed, that so I may be content to be despised and counted the off-scouring of all things.

Exper. 7. If Christians have joyned together

in

in the commission of a sin, or have had worldly joy together, they have the harder thoughts one of another, and have not afterwards such sweet communion in the ways of God; which should make Christians very watchful in their conversations one towards another.

Exper. 8. We are apt to mistake our way after the commission of a sin; either we so aggravate it that we even despair, and think God will not pardon it, or else we lessen it, so as we go not to God with that brokenness of heart and godly sorrow, putting our mouths in the dust, which we should do.

Exper. 9. I find formality to be a great hinderance to communion with Christ, and growth in grace, and that I may lose Christ upon my knees: so that by a formal and remiss performance of duties, my heart is in a worse frame then before. Lord, keep me from formality and deadness in thy ways, but quicken me according to thy word.

Exper. 10. I find that the greatest preparation I usually have for duties and Ordinances, is that my soul thirsteth and breaths after communion with God. Lord, maintain this frame of spirit, and never send my thirsty soul empty away from thy presence.

Exper. 11. Sometimes I am much enlarged to speak of the things of God, when the Providence of God casteth me among natural people;

ple; but moſt of the general truths; it will do them good, or me.

Exper. 12. *Auguſt* 19. 1650. That day a poor ſoul having been often tempted and troubled about the time of his converſion, the Lord was pleaſed to help him to believe and act faith upon the Lord Jeſus, as if he had never believed before; the Spirit of Chriſt convinc'd him of ſin, and of righteouſneſs, and the ſoul cloſed with Chriſt by faith, as if he had never done it before; and the Lord help their ſouls that are troubled about the time of their converſion to ſet upon the work afreſh.

The ſame day the poor ſoul reſolved from that time through the ſtrength of Chriſt to live as one in Chriſt, as one that was called out of darkneſs into marvellous light.

The Lord was pleaſed to give that poor ſoul much Goſpel ſorrow and brokenneſs of heart, as alſo joy and peace in believing, and gave in that good word to his ſoul, I am thy Salvation.

Then that ſoul choſe afreſh, rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon.

Then the poor ſoul ſaid, Return unto thy reſt, O my ſoul; for the Lord hath dealt bountifully with me; he hath blotted out as a thick cloud my tranſgreſſions, and remembers my ſins no more; yea he hath cauſed his face to ſhine upon me.

O then how that poor ſoul did abhor himſelf

in duſt and aſhes! How did he ſee an all-loveli-neſs and excellency in the Lord Jeſus.

Then that poor ſoul would not have changed his condition for ten thouſand worlds; he re-membred his ways, and was aſhamed when he ſaw the Lord was pacified for all he had done againſt him.

That day the ſoul deſired of the Lord, if it were his will, that having had that day ſuch an aſſurance of his everlaſting love, that he might never doubt more and queſtion his love, but might to his dying day have the joy of his ſalva-tion, and be eſtabliſhed with his free ſpirit.

The ſame day that poor ſoul deſired the Lord to keep him always in an humble melting frame, that he might walk humbly with that God that had done ſuch great things for his ſoul.

The ſame day the ſoul deſired this of God, that if the Lord had no intent to make any uſe of him for his glory, that he might even that ve-ry day be diſſolved to be with Chriſt.

Exper. 13. Some time after, the ſame poor ſoul was heavy laden with ſin, and went mourn-ing a while without the Sun, until God was pleaſed to ſpeak peace to him by that promiſe, *Hoſ.* 14. 4 *I will heal thy back-ſlidings, I will love thee freely.*

Exper. 14. If a ſoul can ſubmit freely to the will of God in the worſt condition, the great-eſt affliction, he ſhall find more comfort in it,

then

then if he were in the beſt condition he deſireth; a poor Chriſtian that hath ſweet contentment in poverty ſickneſs, hath more true comfort in that condition, then if we were rich and had health.

Exper. 15. I find its a ſweet thing when the ſpirit of Chriſt ſtirreth in the ſoul, as ſoon as luſt ſtirreth, and corruption ſtirreth: for then the ſoul is eaſily taken off from ſatisfying the luſt, and cloſeth with the breathings and motions of the ſpirit.

Exper. 16. When a hint or ſweet diſcovery is firſt given in, its much more ſweet then when its remembred afterwards, or written down.

A truth is far ſweeter in the heart, then in the head.

Exper. 17. If men had the biterneſs of ſin go before the ſweetneſs of it, their akes of conſcience, ſenſe of guilt, black fears, they would not ſin ſo much as they do; men will find firſt or laſt ſin to be a root of biterneſs; how ſhould we pray with *David* Lord, lead me in the way everlaſting.

Exper. 18. *June* 13. 1652. That day the Lord was pleaſed to give a weak Chriſtian ſtrong conſolation from *Math.* 5.6. *Bleſſed are they which hunger and thirſt after righteouſneſs; for they ſhall be filled*; the ſpirit of Chriſt did bear witneſs that the poor heart did ſincerely hunger and thirſt after righteouſneſs, by which is meant the Lord Jeſus, The Lord our righteouſneſs;

neſs; and the Lord gave the poor ſoul aſſurance, that though he was then poor in ſpirit, and ſaw but little of Chriſt in him, yet he ſhould be filled, and receive of Chriſt fulneſs, and grace for grace; and at that time the ſoul had experience of this, that where the Spirit of Chriſt doth bear witneſs to the truth of grace in the ſoul, it doth at that time increaſe grace in the ſoul; as when the Spirit doth bear witneſs to the ſoul that it hath true love to Chriſt, it doth at that time increaſe the ſouls love to Chriſt, that the ſoul loveth Chriſt more then before; and ſo for joy in Chriſt, and ſo for hungering and thirſting after Chriſt, when the ſpirit doth witneſs to a ſoul that it hath a true hunger and thirſt after Chriſt, at that time it doth increaſe the ſouls hunger and thirſt after Chriſt, as that ſoul found that day that he hungred and thirſted after Chriſt more then ever.

Exper. 19. *Decemb.* 23. 1652. A poor creature being ſick and weak, and waiting for the time of his appointed change, the Lord gave in theſe words, *Thou ſhalt not die but live, and declare the wondrous works of the Lord*; O ſaid the poor creature, Bleſs the Lord O my ſoul, and forget not all his benefits, who forgiveth all thine iniquities, and healeth all thy diſeaſes, who redeemeth thy life from deſtruction, who crowneth thee with loving kindneſs, and tender mercies; the poor creature recovered, and deſireth

sireth the remainder of his few and evil days to live unto God, and not to himself.

Caap. IV.

What our conformity to the life of Christ is.

IT should be the desire of every Disciple of Christ to be like his Master; and that Christian hath attained to a high pitch of grace, that is Christ-like in all his ways. Now being conformable to the life of Christ, or our being Christ-like, lieth in these things. *Verus Christi est amator qui etiam Christi est imitator.*

1. It was Christs meat and drink to do the will of the Father, *Ioh.* 4. 34. So the more we delight to do the will of God, and his commandments are not grievous to us, the more Christ-like we are.

2. The Lord Jesus was meek and lowly in heart, *Zach.* 9 9. Christ was so humble and lowly, that he rode into that famous City of *Jerusalem* upon an Ass; so humble to wash his Disciples feet, *Ioh.* 13. And therefore *Matth.* 11. 28. Christ bids us learn of him; for saith he, I am meek and lowly in heart; now the more humble, meek, and lowly in heart we are, the more

more conformable we are to the life of our dear Saviour; but O how unlike are we to Christ!

3. The Lord Jesus was patient in all the scorns and reproaches he met withal from the world, 1 *Pet.* 2. 23. When he was reviled, he reviled not again; now the more patient we are in tribulation and reproaches, the more like to Christ.

4. The Lord Jesus was much in Prayer, and therefore often went into the mountains for that end; and the Author to the *Hebrews* saith *cap.* 5. 7. that in the days of his flesh he offered up supplications with strong crying and tears to him that was able to deliver him. So the more we by the same spirit of grace and supplication are crying to the father of Spirits for those things we stand in need of, the more like to the Captain of our Salvation. O that we might walk as he walked!

5. The Lord Jesus was very full of compassion; when he saw objects of pitty, as the blind, the lame, the leprous, he had compassion on them; and the more pitiful and compassionate we are to men, the more like to our dear Saviour, who knoweth how to have compassion on the ignorant, and of them that are out of the way.

6. The Lord Jesus was not taken with all the glory of this world, when the Devil as we have it in the fourth of *Matthew*, took him up to a high pinacle, and shewed him all the kingdoms of

of the world; so the more our hearts are deaded to the world, and we see them to be all but vanity, the more like to our dear Saviour,

7. Our Lord Jesus was despised, reviled, called *Beelzebub*, was jeered, mocked, scorned, hated; and the more we are jeered, despised, mocked, reviled, hated, and have evil spoken of us for righteousnes sake, the more like we are to our dear Saviour, when as he was, so are we in this present world, when as he was hated, opposed, despised, reviled, so are we in and from the world.

8. The Lord Jesus was much in denying himself, although he was the heir of all things, and might have commanded all the enjoyments of the world, yet he denyed himself, and had not in this world whereon to lay his head. O the wonderful self denyal of Christ! and the more we deny our selves and take up our cross, the more we follow Christs example.

Chap. V.

What our conformity to the death of Christ is.

The Scripture speaketh more of Christs being a pattern and example to us in his life, then in his death: yet in both he is exemplary

to

to the Saints; hence the Apostle speaks of be-
ing conformable to his death, *Phil.* 3. 10. That
I may know him, saith he, and the power of his
Resurrection and the fellowship of his suffer-
ings, being made conformable to his death; not
as though the Lord Jesus was onely a patern
and example in his death, as some conceive, and
fright the merit of his death, and that redem-
ption we have in his blood, even the forgiveness
of sins, according to the riches of his grace;
the main end of his death, was to purge away
our sins by the sacrifice of himself, and to bring
us unto God; therefore he was made sin and a
curse for us, that we might be made the righte-
ousness of God in him: and this being well con-
sidered, there is no danger, but abundance of use-
fulness in making the death of Christ a patern
and exemplary unto believers; *Eph.* 1. 7. *Heb.* 1. 3
1 *Pet.* 3. 18. 2 *Cor.* 5. 10. *Gal.* 3. 13. Now I
shall not speak of a Notional, but Spiritual and
Practical conformity to the death of our dear
Saviour.

1 Then the Lord Jesus in the business of his
death, was submitted to the will of the Father:
though as a man he lawfully might desire the
preservation of his life; yet in that which he
might thus lawfully desire, he was wholy sub-
mitted to the Fathers will, saying, *Father, not my*
will, but thy will be done, Math 26. 39. So the
more we are submitted to the will of God, the

more willing we are to be at his dispose, and and can truly say, Lord, here I am, do what thou wilt with me; the more conformable we are to the Lord Jesus in the busines of his death, when in all conditions, afflictions, losses, crosses, we can say, not as I will, but as thou wilt; now this is a hard lesson, as we shall finde; but if we will write after Christs coppy, and follow his example, we must do thus.

2. The Lord Jesus in his death overcame him that had the power of death, which is the devil, *Heb.* 2. 14. Now our overcomming the Prince of darkness, is conformity to his death; now 1 *Ioh.* 2. 13. the Apostle saith that the young men in Christ had overcome the wicked one, that is the devil; now indeed if Christ in his death had not overcome Satan, we could never overcome him; but when the Captain of our Salvation hath once overcome him, its the easier for us to do it, as to overcome one that is already overcome is easie; this is the second.

3. Christ in his death was so patient, that the Prophet *Isaiah* saith, *He was led like a lamb to the slaughter, and as a sheep before the shearers is dumb, so he opened not his mouth*; Isa. 53. 7. So the more patient we are in all sufferings, reproaches, fiery trials, the more conformable to Christs death.

4. Our Lord Jesus died unto sin, *Rom.* 6. 10. The Lord Jesus, though he himself was without

sin,

sin, yet those for whom he died were sinners, ungodly; now the Lord Jesus undertaking for them, and having all their sins laid upon him, because these were (*Tit.* 2.14.) to be holy, a peculiar people, he in their stead died unto sin; so now when our old man is crucified, the flesh with its affections and lusts, and we to walk in newness of life, the body of sin destroyed, that henceforth we serve not sin, as you shall see the Apostle maketh Christ a pattern to us in his dying unto sin; for having spoken of Christ dying unto sin, *ver.* 10. in the 11. *ver.* saith he, likewise reckon ye also your selves to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord; and saith he, let not sin reign in your mortal bodies, so that this is part of our conformity to the death of Christ, when as he dyed unto sin, we also are dead to sin, and live no longer therein.

In these four things I conceive our conformity to the death of Christ, doth consist; but forasmuch as some speak of a strange death of Christ never before heard of among the Saints, and do also greatly mistake our conformity thereunto, and with great swelling words have staggerd and puzled some weak Christians about these matters: It will not be unseasonable here briefly to set down their Judgement with an examination thereof very brief also.

1. They

1. They say that the first *Adam* was made in a state ofour pure nature, but there was no eternal Life and happiness by standing in that state: but say they, *Adam* fell in love with that state of purity, and said It is good to be here; and so though he was offered a higher state and life, yet he was so in love with the other, that he would not exchange.

Answer, 1. If Adam had stood in that state wherein *God made man righteous*, he had enjoyed eternal life and happiness; *do this and live*, disobey and dye, were the terms between God and him; in that state his fall had been no great disadvantage or prejudice to him, if he could not have enjoyed eternal life and happiness if he had stood.

2. The Scripture nowhere saith as they say, that *Adam* was so in love with his condition in Innocency, that he refused to exchange it for an higher state that was offered him: It is true, that *Adam* in Innocency had a higher state offered and propounded, to him, but it was not God but the Devil that offered him it; *Gen.* 3.4,5,6. The Devil said to our first Parents, God doth know that in the day that ye eat thereof ye shall be as Gods, and your eyes shall be opened; thus the Devil propounds a higher state to them, and as it appeareth by that chapter the Devils tempting them to question the truth & certainty of Gods commination, *In the day thou eatest*

thereof, thou shalt die, and the offering them an higher state, putting them in hopes of a greater Happiness and Glory. These two were the powerful and prevailing temptations by which they fell; but what do they think the higher state was, the which God offered *Adam* in Innocency, and he refused to accept of?

They say, It was Christ in the flesh with whom he had union and communion in Innocency; but the higher state which was offered him, was Christ in the Spirit, Christ in his heavenly appearance.

Answer. What they mean by Christ in the Spirit, we shall see by and by; In the mean while let us consider that *Adam* could not act faith upon Christs blood to cleanse him from sin, when he had no sin; he needed not the Physician when he was whole: *Adam* before his fal-sinning had no need of pardoning mercy, and to be accepted and ingratiated in the beloved: he had no need to wash in the fountain open for sin, and for uncleanness, until he was defiled: As the fallen Angels had been happy, if they had kept their *first estate*, so also had *Adam* if he had kept his *first estate*: the second person in the Trinity might have confirmed *Adam* in his first estate, as he is supposed to confirm the Elect Angels *in their first estate*, by being head to them; but then there had been no need of pardoning mercy, Christ dying and suffering for sins, and making peace through

through the blood of his cross, nor the imputing Righteousness without works, the free and great salvation brought to light through the Gospel.

They say Christ came forth in this state of pure nature (which they call Christ in the flesh) in which the first *Adam* was created; but this being a mutable state, he hated his life in this world, that he might keep it unto life eternal.

Answer. Christ had that purity and holiness that was in the first *Adam*, but was infinitely a greater person, being God and Man in one person.

2. Christ being God and Man, the fellow of the Lord of Hosts, could not be in such a condition that he must be put to such a choice, that either he must hate his life in this world, or else he could not keep it unto life eternal: there was no need for him to dye for himself to get life eternal, but voluntarily according to the will of the Father, dyes for us to obtain an eternal Redemption for us; Joh. 17. 19. *For their sakes I sanctifie I my self*, & Joh. 10. *I lay down my life for my sheep*, not for himself; but by Christs hating his life in this world, they mean not his hating the natural life of his humane nature, but the purity & holiness which they call the first Image which *Adam* had, but hated it not, but fell in love with, and so fell; but they think Christ took a wiser course, and hateth it comparatively, it coming in competition with that which they

call the higher state, and second Image, in which alone is life eternal.

Concerning the death of Christ (by which they conceive Christ took up this second Image of incorruptible glory, and exchanged the first Image for it, (which the first *Adam* would not do) they thus deliver themselves.

Christ changed into an offering for sin, that which was the occasion of sin, sacrificing himself, even his natural will and desire into an absolute subjection to the will of the Son of God, whose will was to take him out of the Image of God, which he received as he was made of a woman, made under the Law, and translate him into himself without sin, or contradicting the end, but rather fully answering it, for which the first Image was given and set up in our natures. And herein doth the death of Christ consist, as his soul was made an offering for sin, or as the work of the Cross was wrought out, in, and upon his natural Spirit.

Answer, 1. If that was the offering for sin which was the occasion of sin, then Christ was the occasion of sin; for Christ was the offering for sin, *Heb.* 9. 14. this is a great mistake. 2. The occasion of the sin of our first Parents was the Devils deceiving them. *Gen.* 3. 13. and surely no body will say that was turned into an offering for sin.

3. Christ was the Son of the living God, and therefo

therefore why do they say Christ sacrificed himself, even his natural will into an absolute subjection to the will of the Son of God, as if Christ were one person, and the son of God another, and the will of Christ was subjected to the will of the Son of God.

4. This description of Christs death must be well minded and compared with the Scriptures: the death of Christ by which we are delivered from wrath to come, was Christs suffering (in the body prepared him by the father) the punishment of our sins called in Scripture the bearing of our sins in his own body upon the tree, 1 *Pet.* 2.14. being made a curse for us, 2 *Cor.* 5. *ult.* his being delivered for our offences, *Rom.* 4. *ult.* his being wounded for our transgressions, *Isa.* 53. his once (*i. e.* upon the cross) suffering for our sins, the just for the unjust, 1 *Pet.* 3. 18. Thus is the death and suffering of Christ for to bring many sons to glory, set forth in the Scripture: but they say, herein doth the death of Christ consist, *viz.* In Christs sacrificing himself, even his natural will and desire into a subjection to the will of the Son of God, whose will was, say they, to take him out of the Image of God, wherein he was made, as he was made of a woman, made under the Law, to translate him into himself: now let their description of Christs death, and that which we have from the Scriptures before named, be com-

pared together, and a wide difference will be found: what they say of the Son of God translating Christ into himself, is vain; for, 1. Christ and the Son of God, are all one; that is as if they had said that Christ translated himself into himself. 2. If they would have us by Christ understand the humane nature of Christ, and by the Son of God understand the Godhead, which will be an unusual sense of the words; for *Peter* saith Thou art Christ, the Son of the living God, making Christ and the Son of God all one; but I say, if they would be so understood, then I answer, 1. That the humane nature of Christ was never translated into the Godhead, so as to make a confusion of the natures in Christ; the humane nature of Christ is not changed into the Godhead, nor the Godhead of Christ changed into the humane nature; so that if this be their sense when they say Christ was translated into the Son of God, they are mistaken.

2. If by translating into the Godhead, they mean only the union with the god-head: then I answer, that it was not the effect or any effect of Christs death to contract an union between his humane & divine nature. For this union was contracted before his death; Christ was God manifest in the flesh; from that time that the second person did assume our nature, and manifest himself in flesh, was there an union indissoluble between

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the humane and divine nature; which way soever therefore they will be understood in this thing, they are greatly mistaken, and their description of Christs death very unsound.

Again they say that so great was the reluctancy and resistance of Christs natural will to drink of this cup (which was as we heard before, his subjecting himself to the will of the Son of God) that he cryed out, *My God, my God, why thou hast forsaken me?* as if, say they, he had said, why hast thou taken me out of the beauty and glory of the first Image, under which I was made, as I was made of a woman made under the Law, which was my life: whereunto do I know whereunto I may now be exposed? or whither or no hereby my soul may not see corruption, especially being not yet cloathed upon with the consolation and fruition of the very Image it self, though as a joy afar of it be set before me to support me?

Answer. 1. The Lord Christ was always submitted to the will of the father, and when he was to dye, was not troubled as unwilling to do the fathers will, but his soul was troubled and exceeding sorrowful even unto death, to consider what a bitter cup he was to drink of, even to have all the sins of the Elect laid upon him, to be wounded for their transgressions, and to pay a long reckoning for them, which he never took; this made Christ cry out, now is my soul sor-

rowful (not to lay down the first Image for the second, as they say) yet in all this is Christ so far from having a reluctancy against the Fathers will, that he saith, *Father, not my will, but thy will be done*, as if he had said, Blessed Father, though it be such a bitter cup to drink of to save the children which thou hast given me, to suffer for whose sins such grievous things my will as man might be averse to without sin, if it were not thy will; yet because it is thy will, thy will be done. See *Heb.* 10. 7. *Joh.* 4. 34. *Isa.* 50. from *ver.* 4. to *ver.* 10. *John* 14. 31. *Psal.* 40. 7, 8. *I delight to do thy will O my God, thy Law is within my heart*; the death of Christ would not have been a sweet smelling sacrifice unto God, if he had not freely submitted to the Fathers will therein who was pleased to bruise him and put him to grief, when he made his soul an offering for sin, to shew his great indignation against sin. 2. Let us take us a view of their exposition of those words, *My God, my God, Why hast thou forsaken me?* Truly they are hardly put to it, to withstand the true meaning of that Scripture, which is this, that there was a commutation of persons in Christ undertaking, the Just suffering for the unjust; Christ the Son of the blessed hath our iniquities laid upon him, and so though he had never offended, yet is made a curse for us, and beareth the punishment of our sins, which was so great, that he cryeth

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out, *My God, my God, why hast thou forsaken me?* but they say, it is as if he had said, why hast thou taken me out of the glory and beauty of the first Image? by the first Image, they mean the purity and holiness that was in Christ, like that in *Adam* in Innocency; now I say, that the Father never took Christ out of the beauty of that holiness and purity that was in his nature; the beauty and glory of that purity which they call the first Image, did shine brightly in the suffering of our dear Saviour; was he not led like a Lamb to the slaughter, and as a Sheep before the Shearers is dumb, so he opened not his mouth? he prays for his enemies, *Father, forgive them, they know not what they do*; though the body and soul of Christs humane nature were separated by death for our sins, yet his purity and holiness dyed not. Again when they bring in Christ saying, whether or no hereby my soul may not see corruption: A strange Exposition! Christ the resurrection and the life, that had said long before, Destroy this temple, speaking of his body, and within three days I will build it up; doth he now question whether or no his soul may not see corruption? It grieves my soul to see the Complexion of our dear Saviour in his sufferings that set forth; when they say that Christ was not yet cloathed upon with the fruition of the very Image it self, but that was set before him as a Joy afar off to support him,

him; what do they mean by the very Image it self? surely they mean the Godhead; for they make Christ to be the Image of God in original and substance before the world was; and they make him in the flesh the Image of God in shaddow and figure as *Adam* was, and by his death both these images united together; but this is to be rejected, because as we proved before, Christ was God and Man in one person from that time that the word was made flesh; and that the humane nature of Christ had a fruition of the divine nature before his death, I think there is no question; whether it was in as full a degree as after his death, I will not dispute: thus you see what they make the death of Christ to be, and what was that which was so grievous to him upon the Cross.

They say further that our Manhood in Christ being made perfect through death, is the Head and Author of eternal life to the whole seed, even to all them that obey him, and follow his steps in the same way of attaining thereof by conformity to him in his death.

Answ. That Christ is the Author of eternal Salvation to all them that obey him, is very true; but whereas they say, that these must follow his steps in the same way of attaining thereof, this is a great mistake; Its as if they had said, All those who will get eternal life, must get it the same way that Christ got it, that they doing as he

he did shall have eternal life as he had; but we know that *the gift of God is eternal life, through Jesus Christ our Lord. Rom. 6. ult.* And we do not earn it by our performances; they deny that we are eternally saved by Christs Righteousness made ours by Imputation; and when then we say, they hold Justification by works, they have this answer always ready at hand, that nothing that a man in the second Image, or Christ in the Spirit doth, can be called works; that though they be Justified by conformity to Christs death, yet they are not Justified by works; but to shew how false this Doctrine is, that we attain eternal life the same way that Jesus Christ attained it, let us consider 1. That Christ attained eternal life without pardoning mercy, for he had no sin to pardon; but so do not we.

2. Christ attained eternal life without the righteousness of another imputed to him to be perfect through his comliness; but so do not we.

3. The humane nature of Christ attained eternal life by its own merits, being holy and without sin, as some would have it, or by vertue of its personal and essential union with the Godhead as others; but we attain eternal life neither way; I list not where I might abound, to shew the disparity. But let us consider how they think Christ attained eternal life, that we

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may see whether it be possible for us to follow his steps in the same way of attaining thereof? they say Christ attained eternal life by offering up pure nature, the first Image; now 1. we have not pure nature and exact righteousness according to the Law, as Jesus Christ had; and how can we offer up that which we have not? we think that men must renounce and disclaime all their own Righteousness, to be found in Christs Righteousness, the Righteousness imputed without works; but this is not their meaning; for this righteousness that we renounce and disclaim in point of Justification, is not pure nature nor perfect Righteousness as Christs was; but imperfect, and so imperfect, that in our best duties and performances, if God should be extream to mark what we do amiss, they would make more against us then for us; therefore when we have done all, say, we are unprofitable Servants (not pure nature) but our happiness is that we are accepted in the beloved——

2. What strange doctrine would this be to a poor sinner that cryeth out, what shall I do to be saved? This doctrine will tell him that he must attain eternal life the same way that Jesus Christ attained it; the poor soul saith, how is that? why, he attained it by offering up pure nature for the higher state; O alas saith the poor soul, I have no pure nature to offer up; the Spirit hath so convinced me of sin, that I see my self to be

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the greatest of sinners; O there is no hopes for me; but blessed be the Lord, the doctrine of the Gospel speaks in another manner to the weary and heavy-laden soul; *Come unto me*, saith Christ, *and ye shall find rest for your souls*; Mat. 11. 28. *Take of the water of life freely*; *buy wine and milk without money and without price.*

They say a man may have union and communion with Christ, be sincere, and have a new heart, all by partaking of Christ in the flesh or or first Image, according to *Adams* state; and if he live and die in this state, yet he cannot have eternal life; for this say they, is but the first *Adam* renewed.

Answ. What darkning is here of the way of Salvation? no man can be truly and really in Christ, but he shall be saved; Rom. 8. 1. *There is therefore no condemnation to them who are in Christ Iesus.* A new heart is a peculiar priviledge of the Covenant of grace, *Ezek.* 36. 26. O let those poor souls, that have been puzled with this doctrine (for whose sakes I thus write) keep close to the simplicity of the Gospel: never more need of such counsel then in these times; do not try your estates by these false rules, but by the infallible spirit and word of God. *He that believeth on the Son, hath everlasting life, Joh.* 3. *ult.* let them say what they will; and therefore let us examine our selves whether we be in th faith or no; and if we can

truly

truly say that we having seen our selves to be lost, and in danger of the vengeance of eternal fire for our sins, have by the mighty working of the Spirit in our hearts disclaimed all the hopes that before we had in our own worthyness and righteousness, and have fled for refuge to Christ, accepting of him to be the Lord our Righteousness; I say if it be thus with thee, thy estate is good; let men and devils say what they can against it, be not shaken in mind, be not removed from the hope of the Gospel, which is an anchor for our souls both sure and stedfast; for what they say of *Adam* renewed, and that our preaching is but to bring men into *Adams* state; to that I answer, 1. We know no man in this world that is as *Adam* was in innocency without sin.

2. *Adams* life was bound up in his own obedience, do this and live: was righteous before his fall not with Christs righteousness, but with his own; but on the contrary we constantly preach and affirm, that by the works of the Law shal no flesh living be justified; and exhort & beseech men to come to Christ that they may have life, and that disclaiming their own righteousness in point of Justification, that they would seek that Righteousness of God which is unto all, and upon all them that believe, which cometh freely by grace through the redemption which is in Jesus Christ. Now why do they say

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that the sincere professors of religion amongst us, look but for *Adam* renewed to get into his state again?

3. We exhort men to believe in him that justifieth the ungodly, to wash in that fountain of Christs blood to cleanse them from sin and from uncleaness; thus did not *Adam* before his fall; neither could he having no sin to pardon, need Christs blood to cleanse him from sin.

4. To praise and magnifie the Lord while we have any beeing, yea for ever and ever, that when we were enemies, we were reconciled to God, by the death of his Son, and that when we lay in our blood, he said to us, live; but this *Adam* did not in Innocency, neither was it sutable to that state but to our lost condition since the fall.

5. *Adam* was made holy by creation, and not by faith in Christ as we are now, *Acts.* 15. 9. *Acts* 26. 18. 1 *Joh.* 3. 3. *The grace of God which bringeth Salvation* (to poor undone sinners) *teacheth us to deny ungodliness and worldly lusts, and to live righteously. Tit.* 2. 11.

6. *Adam* in innocency was not holy upon the account of Gods love in pardoning sin, in thankfulness for free Justification by Christs blood; but the believer in Christ findeth the love of Christ constraining him, and finds a strong engagement and obligation upon his heart to refrain sin and perform duty out of

love

love to him that dyed for him, and rose again in thankfulness to God that hath pardoned Justified an accepted him in the beloved; many things more we might say, wherein we distinguish between the first *Adams* state, and the believer in Christ. The Stationer having sold the first Edition of this book, and printing it again I have added this to this chapter of Conformity to Christs death; I have not writ it for contention sake, but according to my poor ability to plead for the truth and simplicity of the Gospel so much (as I conceive) obscured and perverted by these opinions, which I have examined. It hard to write any thing in this kind without personal reflexions; But I hope I have freed my self from that blame, in what I have wrote, having not dealt with persons, but doctrines; If God hereafter cal any to bear a further and fuller witness (in this way against these and many other of their opinions, The infallible Spirit of the Comforter lead into all truths, enable to convince the gainsayers, and to speak and write the truth in love, Amen.

CHAP

Chap. VI.

What considerations may work upon Christians to cause them to walk humbly with God, and keep them from spiritual pride.

1. Let a poor Saint consider that God might have glorified himself in his destruction, and never have called him into the fellowship of his son Jesus Christ.

2. Remember, that though now you walk with God, and live godly in Christ Jesus, yet ye were sometimes foolish, disobedient, serving divers lusts, walkt in the vanity of your mindes, and had your conversations according to the course of this world, *Tit.* 3. 3. *Eph.* 2. 2.

3. Consider, who maketh us to differ, and that we have nothing but what we have received; and if we have received it, why are we puffed up as if we had not received it? (1 *Cor.* 4. 7.) nothing but free-grace hath made a difference between us and the prophanest creatures in the world, we have no comfort, nor faith, nor knowledge but what we have received.

4. Consider what unprofitable servants we have been to Christ since conversion, of what

little use we have been for God in the world, and how barren and unfruitful we have been in the knowledge of Jesus; well may such walk humbly with God.

5. Consider that God is not beholding to us for any thing we do for him; for its in his strength we do it, and without him we can do nothing.

6. To keep us from spiritual pride, let us consider and think often of the great sins we have fallen into since conversion; and then we shall see cause enough to lie low before our God.

7. Continually remember how displeasing spiritual pride is to God; pride is thought to be the condemnation of the Angels that kept not their first estate, who are now so miserable, being reserved in chains of darkness to the blackness of the great day; the Lord, as it is written, looketh upon the proud afar off, he will not come neer them to have intimacy and communion with them.

Chap.

Chap. VII.

How a Chriſtian ſhould carry himſelf in civil affairs, in mannaging the affairs of this life.

EVery Chriſtian hath to do more or leſs in civil affairs; as working, buying, ſelling; how then ſhould he carry himſelf in ſuch affairs?

1. A Chriſtian muſt in all have his converſation without covetouſneſs, and be content with the things that he hath. *Heb.* 13. 5.

2. A Chriſtian muſt mannage his affairs of this life without a diſtracting care; as not to have a diſtracting care what he ſhould eat, what he ſhould drink, what will be the iſſue of ſuch a buſineſs.

3. A Chriſtian is to have a care that no worldly employment hinder him from walking with God, and having communion with God; its a ſad thing when a Chriſtian ſhall ſit down, and have cauſe to ſay, O how I am cumbred about many things! I have ſuch a croud of outward buſineſs that I do not walk with my God as I was wont, I do not enjoy ſo much communion with my God as I was wont.

4. In all thy affairs beware of ſin; O keep

from all the pollutions of the world, pride, oppression, deceit.

5. If that through the blessing of God upon thy lawful care and pains about the things of this life, thy riches increase, have a care of setting thy heart upon them.

6. Often remember that the Lord saith, Give me thy heart, that none of the things below may have our hearts and affections, but the Lord onely.

7. In all thy ways acknowledge God, and he shall direct thy steps, *Prov.* 3. 6. In all thy ways of buying and selling, trading, eye God in all.

8. Let thy heart be heavenly in thy civil affairs. Art thou a husband-man, and goest forth to sow? think upon the word; and upon the divers grounds; and examine whether thy soul be like the good ground in the parable? Is there a storm when thou art sowing that bringeth tears from thine eys? think of that in *Psal.* 126. *ult.* he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoycing, bringing his sheaves with him. Are thy cattel unruly? Think of thy self, who (as *Ier.* 31. 18.) like *Ephraim* hast been as a Bullock unaccustomed to the yoak, that as a Bullock unaccustomed to the yoak is unruly, and rings about, and would fain get out, so are our souls at first conversion, when we are un-

unaccustomed to the yoak of Christ; but when we come to be accustomed to the yoak of Christ, we finde it easie, *Matth.* 11. *ult.* Thus a Plowman, and the poorest labourer, if he have a heavenly gracious spirit, may have sweet communion with God, and have his heart inditing some good matter in the midst of his labour and work.

9. Use the world as if you used it not; let them that have wives, be as if they had none; let them that buy, do it as if they bought not; sell as if you sold not; using the world as strangers and pilgrims, for our necessities in this world, but not abusing it to excess, covetousness, and drawing our souls from Christ.

Chap. VIII.

If when we are going to prayer, the Lord bringeth some special sin that we have committed to mind; what a soul may gather from it?

1. The soul may gather this from it, that it doth not lie low enough before God, that the Lord would have the soul more sensible of his own vildness and unworthyness.

2. The soul may gather this from it, that the Lord would have the soul pray with much brokenness of heart at that time; the Lord calleth thee especially at such a time to abhor thy self in dust and ashes.

3. It should make us prize the Lord Jesus more, and see our great advantage by him, that notwithstanding we are such great sinners, that yet we may have access, and draw nigh God with an holy boldness, through the faith of him, that the soul may say, O how am I beholding to Christ, in that I that have committed this and that sin, which might make me for ever be afraid to draw nigh to God with any hope of obtaining any thing at his hands, that yet now through his beloved son, in whom he is well pleased, I can at this time seek his face, and pray to him with a holy boldness and confidence!

4. It should put us upon search and enquiry, that seeing we have committed such and such sins, how we came to have peace of Conscience; and whether length of time took away our trouble of Conscience for them, or we had peace spoken to our souls by the blood of Jesus.

5. It should put the soul upon this, that seeing it hath fallen into such and such sins, as the Lord at that time brought to minde, that the soul should mightily in that duty its about to perform, beseech the Lord to manifest unto him

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the pardon of all those sins by the blood of Jesus, and should intreat the Lord for ever to keep him from falling into those sins, desiring the Lord to hold up our goings in his paths, that our footsteps slip not into such ways again; Lord, my heart is inclining, and I have many temptations to those sins thou hast now brought to mind, that I have fallen into; Lord, keep me out of the snares of the devil, and order my conversation aright, according to thy Word.

Chap. IX.

What the frame of a Christians spirit should be under outward losses and crosses.

1. He must have a care of murmuring and repining at any of Gods dealings, but say, Lord, though I have not in this world whereon to lay my head, yet let me have the light of thy countenance, and I have enough.

2. Get *Jobs* Spirit, who when he had such great outward losses and crosses, said *The Lord giveth, and the Lord taketh away, blessed be the Name of the Lord*, Job 1. the Lord hath taken

away nothing but what he hath first given.

3. The more outward losses we have, the more it should put us upon choosing the better part, which we can never lose, which can never be taken from us, as Christ told *Mary*, she had chosen the better part, which should never be taken away from her; as for the things of this world, as honour, riches, friends, children, the Lord giveth them, and often times taketh them away again, as he dealt with *Job*; but if the Lord give thee the better part, Jesus Christ, that shall never be taken away; never shall poor soul have cause to say, Lord, thou hast given me Jesus Christ, and thou hast taken him away again.

4. When outward losses and crosses come upon us, we, as *Solomon* saith, *In the day of adversity should consider*; Consider whether thy affections have not formerly run out too much after those things thou hast lost when thou hadst them, and whether thy love was not too much set upon those things thou art crost in; and indeed its the mercy of God to cross us in those things that our affections run out so much after, that he may be the object of our love and delight onely.

5. Do not think God loveth thee not, because of thy losses and crosses; for we *cannot know love or hatred by the things that are before us*; and consider that the Lord chasteneth every

every son whom he receiveth, *Heb.*12.5,12. and some have questioned their sonship for want of afflictions, and such losses and crosses as others have met withal; but such may consider,

1. That its a greater affliction then any outward los or cros, to question their sonship and interest in Christ; so that thou art not without chastisements.
2. It may be thou hast made others afflictions thy own, others sickness thy own, others poverty thy own, and thus thou maist have had afflictions.

6. Consider that God doth not afflict willingly, nor grieve the children of men, but as the Apostle saith, 1 *Pet.* 1. 6. if *need be ye are in heavinesse*; there is always *need* when we are in heavinesse; so let a Christian say, there is need that I should have these losses and crosses, and afflictions, either for the trial of my faith, or to wean me more from the world, or to humble me, some need there is.

7. A Christian should not desire to be from under the cros and the affliction, till he see the Lord sanctifying it to him, and doing of him good by it. O this is a hard lesson to learn, because no affliction for the present is joyous, but grievous; yet this should be the frame of a Christians spirit; Lord thou hast laid this cros upon me, brought this los upon me, O I do not desire so much to be freed from the affliction,

on, as to have thy hand sanctified to me, to see that its good for me that I am afflicted.

Chap. X.

What a poor Christian should do that is followed with temptations from day to day, and Sathan often casts in vain thoughts, and lustful thoughts.

SOme into whose hands the Providence of God may bring this book, may groan in secret under these temptations and vain lustfull thoughts, as the greatest burden their souls lie under; therefore let such

1. Know, that what soever temptations they have, and whatsoever vain and lustful thoughts Sathan casts into their minds, if they do not entertain them and close with them, they are not their sins, but their crosses; our Lord Jesus himself, who was without sin, yet he had temptation by the devil, *Matth.* 4. saith Satan to him, *Fall down and worship me.* O what a black temptation was this, to worship the devil in person yet the Lord Jesus entertained, closed with

with none of these temptations, and therefore in all these temptations sinned not.

2. If at any time thou hast given way to vain and lustful thoughts, lie down in thy shame, and let thy soul mourn for it, as for that which is very evil in the sight of God, who hateth not only the filthiness of the flesh, but of the spirit; O let these things make thee walk more humbly with Go.

3. In such cases let our souls have recourse to our pitiful and merciful High-Priest, the Lord Jesus, *Heb.* 2. 17, 18. who is touched with the feeling of our infirmities, and being himself once tempted by the devil, knoweth how to pitty and succour them that are tempted; and the Apostle saith, *Heb.* 4. 15. that in all points he was tempted as we are, yet without sin. O bemoan thy soul to this thy dear Saviour.

4. Pray much against vain and lustful thoughts, beseeching the Lord that he would not suffer thee to be tempted above what thou art able, but that with the temptation he would make a way for thy escape out of all the snares of the devil; desire him to be the guide of thy youth, that black and dark age, or else thou wilt finde, as *Solomon* saith, as childhood, so youth, to be full of vanity.

5. Beware of allowing thy self (in the least) in those vain thoughts, but in the strength of Christ resist the devil and he will flee from thee, and

do not close with them when they are first cast in, do not give ground to Satan; thou knowest not what a little fire kindleth. If *David* had not given way to the first stirrings of his lust towards *Bathshebah*, he had not faln into that sin of Adultery, which cost him so dear.

6. Shun the occasions of vain and lustfull thoughts; make a covenant with thy eyes, as *Job* did; be not too confident of thy own strength. *David* by gazing upon the beauty of *Bathshebah* (2 *Sam.* 11. 2,3,4.) fell into those lustfull thoughts, and then into Adultery. *Favour is deceitfull, and beauty is vanity*; the greatest beauties in the world, when dead a day or two, how loathsome are they, and saith *Solomon* (*Prov.* 6. 25.) *lust not after her beauty in thine heart, O above all keepings, keep thy heart*, maintain a constant jealousie over thine own heart, lest out of it should (as the Lord Jesus said) proceed evil thoughts, adulteries, *&c.*

7. Often consider that *all things are naked and open to him with whom we have to do*; (*Heb.* 4. 12,13.) and that though no man in the world is able to charge us with vain and lustfull thoughts, yet the Lord searcheth the hearts, and trieth the reins, and knoweth what is man; hell and death are before him; much more the hearts of the children of men; he knoweth all the windings and turnings of our souls. *David* after that the Lord had rid his heart of vain and lustfull

lustful thoughts, saith he (*Psa* 139.23. *Psa.* 26.2.) *Search me O God, and know my heart; try and know my thoughts*; he was not unwilling that the Lord should know his thoughts, but saith he, if there be any wicked way (that is yet left in him) Lord, (saith he) lead me in the way everlasting.

8. Consider that those vain thoughts hinder thee of communion with God: if thou givest way to vain and lustful thoughts, *shall not God search this out* (*Psal.* 44. 21.) who knoweth the secrets of the heart? and will not he withdraw the light of his countenance? O then how will the troubles of thy heart be enlarged?

Chap. XI.

How a Christian should carry himself, when the Providence of God casteth him among carnal and prophane people.

1. Desire of God that thou maist be kept from sinning against him; for we are in much danger when we are among carnal people,

ple, as *Peter*, when he was among those prophane creatures in the high Priests Hall, denied the Lord Jesus.

2. Be careful of thy carriage, that thou countenance not them in their sins, but let thy carriage bear witness against their sinfull ways.

3. If thou sayst any thing among them, let thy speech be such as may administer grace to the hearer; and yet thou wilt finde this very difficult; for *David*, that eminent man saith, (*Psal.* 39.) *he refrained himself, even from good, whilst the wicked were before him.*

4. Let thy carriage be such among them, that they *may see that thou canst not run into the same excess of riot with them*; the fear of the Lord is so upon thy heart.

5. Let thy carriage be winning, that thou mayst present Religion lovely, and bring them to an esteem of the wayes and people of God.

6. If thou seest them prophane and ignorant of God, let it put thee upon thankfulness to thy God, who hath delivered thee from the power of darkness, and translated thee into the kingdom of his dear son, and hath taken off thy soul from living in prophaness and enmity against him.

7. If they be full of carnal mirth and jollity, and thou seest them so pleasant, beware of hankering

hankering after the Garlick and Onions of *Egypt*, and thy sinful pleasures that thou didst enjoy in thy natural condition, but think with thyself, all these things have I forsaken for Christs sake, and I never repent of it, my soul hath better joys and delights then these.

8. Let thy heart be pitiful and compassionate towards them, and let thy soul desire their good, as *Paul* when he came among those ignorant people, and King *Agrippa* told him, Thou almost perswadest me to be a Christian; saith he, I would that not only almost, but altogether thou wert as I am, except these bonds; so let thy soul desire, if it be the will of God, that they were as thou art, except thy bonds, thy temptations, corruptions, doubtings.

9. Let him mourn for their prophanes and wickedness, as it was with *David*; tears run down my eys, saith he, because men keep not thy law; and as it was with *Lot*, his gratious heart was grieved to hear and see how sinful they were in *Sodom*.

Chap.

Chap. XII.

What a Christians frame should be under the reproaches of the world, when the world speaketh evil of us, and rails on us.

1. HAve a care that the world have not cause to speak evil of us, as of evil doers, that we suffer as Saints, and not as sinners.

2. The more the men of the world spie and prie into our wayes, and slander and reproach; the more we should pray with *David*, (*Psal.* 5. 8.) that the Lord would lead us in wayes of plainness, because of our observers, as the word signifieth.

3. Make good use of their reproaches, and get good by their evil; let their slanders and reproaches make us walk the more circumspectly, not as fools, but as wise, *Eph.* 5. 15.

4. Let a Christian in this case consider that our Lord Jesus himself was reproached, called *Belzebub*, deceiver; and is the Disciple above his Master? If (saith the Lord Jesus) they have called the master of the house *Belzebub*, how much more them of his household? and let him consi-

der

der that the Saints all along, though they are those of whom the world is not worthy, yet they have been counted the off-scouring of all things. *Paul* is charged by the world for Heresie, as the people of God at this day are counted Hereticks, and Schismaticks; but after the way that the world calls Heresie, worship we the God of our fathers.

5. Look beyond the instrument; as when *Shimei* railed and cursed *David* so bitterly, saith he, when they that were with him would have kild him, 2 *Sam.* 16. he saith, let him alone; he looked at the hand of God in it; and though *Shimei* did reproach in so high a manner, and he a King, and calleth him bloody man, and man of *Belial*: yet eying God in it, he seeketh no revenge; yea though *Shimei* went so far as to throw stones at *David* (as some of Gods people, as they have gone through some Towns, have had stones to my knowledge thrown at them) yet *David* is patiently carried forth, and so shall we in such cases, if we look at the hand of God in all, and know that all these things shall work for our good.

6. Have a care thou doest not neglect praying for thy enemies, and them that hate thee, and speak evil of thee for Jesus sake; do not render evil for evil unto any man, nor railing for railing; but bless them that curse you, and pray for them that despigh fully use you: you

know not but God may give them repentance to the acknowledgement of the truth.

Chap. XIII.

What a Christians frame should be, if he be unequally yoaked, as if a believing husband hath an unbelieving Wife, or a believing Wife hath an unbelieving Husband.

THis hath been the affliction of many Saints as holy *Iob*, that had a wife that would have him curse God and die; and a Christian may come to be unequally yoaked, either that they may be mistaken, and think they marry in the Lord, and it prove contrary to their expectation; or the Lord may work upon the Husband or the Wife after their coming together; therefore to such as come thus to be unequally yoaked,

And Samson, how unequally yoaked was he.

1. Let thy conversation be winning; the believing Husband doth not know but that

may gain his Wife: and the believing Wife doth not know but she may win her Husband; as the Apostle saith, that the believing Wives should have such chaste conversations, and be of such meek and quiet spirits, that those who are not won by the Word, that is, by the preaching of the Gospel, that they may be won by the conversation of the wives; now when the Husband is a Professor, and is unkinde and bitter to his Wife, it doth harden the Wives heart in the ways of sin, and prejudice her against the ways of God; and so if the wife be a professor, if that she do not obey her husband in all lawful things, and if she be not of a meek and quiet patient Spirit, it doth prejudice the ways of God, and presents Religion unlovely to him!

2. Pray much for thy Husband, or for thy Wife, to whom thou art thus unequally yoaked: *Abraham* prayed for his son *Ishmael*; O saith he, that *Ishmael* might live in thy sight! Now the Husband and wife are neerer then a childe to a father; for the Husband and Wife are one flesh; and O how should they wrestle with God! O that my Husband, or, O that my Wife might live in thy sight.

3. Desire of the Lord that thou mayst not be hindered in serving God by thy Husband or Wife, that are thus unbelieving; and that thou mayest not be prejudiced in the thriving and

prospering of thy soul in the ways of God, as holy *Iob* would not be drawn by his Wife (*Iob* 2. 9, 10) to curse God and die; No saith he; Shall we receive good at the hands of the Lord, and not evil? Remember *Solomon*, into what great sins he fell by reason of his unbelieving wives.

4. Admire the Free-grace of God, which alone maketh you to differ, that of two that lie in a bed, the one should be taken, and the other left.

5. Wait upon God to see that promise made good to thee, that all things shall work together for good to them that love God, who are the called according to his promise, and that thou mayest see God doing thee good by this sad Providence which thou shouldst account the greatest outward affliction that can befall thee.

CHAP

Chap. XIV.

How a Christians thoughts should be exercised about death, and his putting off this Tabernacle.

WE shall finde in the Scriptures that the Saints thoughts were much exercised upon death; and these things should be upon a Saints spirit in his Meditations upon death. *Moses. Ps. 90.*

1. He should pray with ~~David~~, that the Lord would teach him so to number his days, that he may apply his heart unto wisdom; that his business in this world may be to grow in Grace, and the knowledge of the Lord Iesus Christ.

2. A Christian should often consider, that here he hath no continuing City, but as *Iob* said, I know thou wilt bring me unto death, unto the house appointed for all living; let not a Christian think of long life; it is appointed to all men once to die, to the Saints as well as others; these houses of clay will soon fall down.

3. A Christian should often act faith for his dying day, when his soul enjoyeth communion with God, as now the Lord is pleased to lift up the light of his countenance upon my soul,

and now as I were to die the next hour, I believe that I am Juſtified freely by his Grace, and that I ſhall ſleep in Jeſus. *Paul* when he enjoyed communion with God and the witneſs of the Spirit, doth act faith for his dying day; and ſaith he, We know that when theſe earthly Tabernacles ſhall be diſſolved, we have houſes not made with hands, eternal in the Heavens; (2 *Cor.* 5. 1.) and a ſoul that doth thus act faith for his dying day, death is no ſtrange thing to him; for he can ſay with the Apoſtle, I know whom I have believed, I know in whoſe boſome I have ſo often lain, whom I have truſted my eternal condition withal.

4. A Chriſtian ſhould wait all the dayes of his appointed time until his change ſhall come. (*Iob* 24. 14.) that ſo when death ſhall come, he may ſay, welcom Death, I have waited many years for thee, thou art welcome to me, thou art a meſſenger ſent from my father to fetch me home, to bring me unto my Saviours boſome.

5. A Chriſtian ſhould not deſire to live one hour in this world (to enjoy any pleaſures and contentments here below) longer then he hath ſerved his God and his generation, according to his will; but ſhould ſay, if my work be done for which the Lord ſent me into the world, O that I were diſſolved to be with Chriſt, which is beſt of all.

6.

6. Let a Christian often consider what great gain it will be to him to die; now he knoweth but in part; then he shall know as he is known, and see God face to face, (1 *Cor.* 12. 13.) now he laboureth under weaknesses and corruptions; then he shall never sin more. O long for Heaven, that we may have better hearts; then we may say to sin, whether I go thou canst not come; now many a time he wants communion with God, and hath but little joy in the Spirit; then he shall have fulness of joy and pleasures for evermore; thus a Christians thoughts should be exercised about death.

Chap. XV.

How Christians should carry themselves towards their Brethren, when their Brethren are overtaken with a fault, and fall into some sin.

1. AS the Apostle saith, If any be overtaken with a fault, ye that are spiritual restore such a one with the spirit of meekness, (*Gal.* 6. 1.) considering thy self, lest thou also

be tempted; Dost thou see thy fellow Christian fall into sin? Consider thy self, lest thou also if thou be tempted as he was, if that the Lord do not keep thee, fall as well as he.

2. As Christs rule directs thee, go and tell him between him and thee; do not speak of it to others, until thou hast told him of his miscarriages between him and thee; but afterwards if he will not hear thee, then take two or three Christians; and if he will not hear them, go tell the Church.

3. Thou shalt not hate thy brother in thy heart, nor suffer sin upon him; if thou sufferest sin upon thy brother, and dost not reprove him for it, thou hatest him in thy heart. O that Christians may be faithful one to another.

4. Pray for them, that the Lord would heal their back-slidings, take away all their iniquities, and recover them out of the snares of the devil.

5. Speak not of their miscarriages before the men of the world, who would be glad of any occasion to speak evil of those that walk in the paths of *Sion*.

6. Do not censure them, and think them not to be Saints, because of some failings, but remember how those eminent Saints of God had their failings; *Lot* committed Incest, *David*, Adultery and Murther; *Peter*, denyed the Lord Jesus; Consider what the Apostle

saith,

saith, *In many things we offend all*; not onely in some few things, but in many things; every one standeth or falleth to his own Master; who art thou that Judgest thy Brother?

7. Take occasion from the miscarriages of other Christians, to be more watchful over thy self; it may be thy brother that hath miscarried: is of greater Gifts, Experiences, and Graces then thy self; O then, how hadst thou need to watch and pray; if a *David* commit Adultery, If a *Peter* deny Christ, &c. what cause have I, the least of all Saints, to be watchful, and to wrestle with God, to keep me from sinning against him!

Chap.

Chap. XVI.

Whether a Christian ought to keep the first day of the week holy unto the Lord as a Gospel Sabbath.

WIthin these few years many Professors have taken much liberty as to the breaking of the Gospel-Sabbath; now such will say, Is not every day a Sabbath to a Believer?

Answ. 1. As for resting from sin, every day should be a Sabbath to a Believer, and he should cease from his own work, as God did from his, and we should all labour to enter into that Rest, *Heb.* 4 10, 11.

2. A Gospel-Sabbath doth imply a Rest not onely from sin, and in God, but also a Rest from bodily labour: and therefore when we shall spend that everlasting Sabbath in Glory, the Scripture saith, We shall rest from our labours; aud then if every day were in this sense a Sabbath to a Believer, a Believer should never work.

3. You shall observe this on such Professors, that

that when their Sabbath observation cometh from one day to every day, it soon cometh from every day to no day, and you shall finde them to be very remiss in holy duties every day.

4. As for that Rest the Saints have in God, doth the observing of the first day in the week holy to the Lord, doth this I say hinder, or doth it not further this spiritual Rest, or Communion with God?

I wonder not at all to see the prophane of the world make no Conscience of keeping the first day of the week holy to the Lord; but when Professors do so, I much admire; and though they may think they are more spiritual then others; yet if they well consider, it proceedeth from the flesh, and carnality; for when as a Christian riseth early the first day of the week, and spends the whole day in the meditation of the things of God, and in praying, hearing, spiritual conference, self-examination, the spirit is willing to all this, but the flesh is unwilling, and cryeth, O what a bondage is it! O what a wearinesse is it! And the flesh would fain be set at liberty from this keeping of a day holy, and wholly unto the Lord. Let Christians be as spiritual as they can, and worship God in spirit and in truth, as much as they can, this is from the Spirit: But to cast off the observation of the day to the Lord, and to speak their own words, and take liberty otherways, ariseth from

from the flesh, and perswasion that we have this liberty, cometh not of him that calleth us.

I shall forbear the pressing of those proofs for the observation of that day, from Christs rising from the dead on that day, and the Apostles and Saints constant meeting on that day, and *Johns* calling it the Lords-Day, as also the Circumcising under the Law on the eighth day, which may hold out the Circumcising the foreskin of the heart on the first day of the week, which is the eighth day: I say, I forbear to press these things, which have been urged by others, which seem to be very weighty.

Chap. XVII.

What a Christian should do in time of National troubles, wars, and uproars.

1. LEt him pray for the Nation, that the Lord would give us peace, if it be his will, and that we may sit down quietly under our own Vines, speaking well of his Name.

2. Let a Christian be waiting to see all these shakings of the Nations make way for the desire of all Nations to come (*Hag.* 2 7.) and take

take to him his great power and reign; there are sons and daughters of Sion in this Nation, that in all the wars and publick distractions amongst us, have been waiting for that day of Christs reigning in Mount Sion, and their spirits cryed out, overturn, overturn, overturn, Kings, Parliaments, untill he shall come whose right it is.

3. Let not Christians in time of war and National troubles, be afraid of evil tidings, but let their hearts be fixed, standing still to see the salvation of God.

4. Let them make sure of a hiding place; get the Lord to be your refuge from the storm, that he may say, as *Isa.* 26. *ult. Come my people, enter into your Chamber, and shut the door about you until my indignation be overpast*; the Name of the Lord is a strong Tower; and in time of war, if men know of a strong Tower, they will run to it; and therefore *David* having said, that the Name of the Lord was a strong Tower, saith he, *the righteous run to it and are safe*, Psal. 27. 5.

5. The Lord eminently calleth thee to sit loose from the creature; for in a night thy dearest relations may be taken from thee; all thy estate; now if thou hast Christ, thou hast treasure laid up in Heaven, where neither Moth can corrupt, nor Thieves break through and steal.

6. Let

6. Let it be the desire of thy soul in time of National troubles, that it may go well with the people of God, that the eternal God would be their refuge.

7. Live by Faith, and in constant dependance upon God, and commit thy self to him; cast thy care upon the Lord, for he careth for thee.

8. Let outward war put thee upon looking more after thy inward peace; Oh I see in the Nations war and destruction! O have I peace in my own soul! have I peace spoken to my soul by the blood of Jesus! and if a poor creature have the peace of God, which passeth all understanding, it will keep his heart in a spiritual cheerful frame in the midst of all these storms and tempests in the world. I see what a boisterous troublesome Sea this world is; O how do I rejoyce that my name is written in Heaven, that is the better Country.

Chap.

CHAP. XVIII.

How a believer ought to mourn for ſin.

1. NEgatively, 1. Not for fear of Hell and damnation; The ſmoak of Hell muſt not bring forth tears from his eys; a *Judas* may mourn for ſin, as that for which he feareth he ſhall be damned.

2. A believer ſhould not mourn for ſin, as thinking by his tears and ſorrow to procure the pardon of his ſins; he muſt ſeek that only from Chriſt, in whom we have redemption through his blood, even the forgiveneſs of ſins; The damned in Hell will weep and ſhed rivers of tears; yet they will not all waſh them from the leaſt ſin; the blood of Chriſt onely cleanſeth from ſin, (1 *Joh.* 1.7.) we muſt not make a Chriſt of our tears, and think to do that by our tears, which the blood of Chriſt onely can do. O how many Phyſitians of no valu, when ſouls are troubled for ſin, will ſtill bid them mourn for their ſins, and God will pardon them, and not a word of Chriſt; and then how is the poor ſoul inſnared! he taketh the advice that is given him, and mourneth for his ſins upon this account,

that he is perswaded if he mourn for them, they shall be pardoned; and so is still ignorant of Christ, and seeth not sin in its right colours, neither doth mourn a right for sin.

II. Positively. 1. A believer should mourn for sin because its so hateful to our heavenly father; the great hatred that God hath against sin, he expresst it in the death of Christ. *Rom.* 8. 3. for sin he condemned sin in the flesh, that is to say, though the dear son of God undertake for sin, yet it was so hateful to him, that he doth not spare his own Son; but condemneth sin in the flesh of Christ, that Christ must die and suffer, and have the face of God hid from him for our sins; now saith a believer, is sin so hateful to my God and father? and did the Lord Jesus suffer so much for my sins? O this sin! O what an evil sin is! O that ever I should do that which is so hateful, so displeasing unto my God! O how doth it trouble me! O how doth it grieve me more then the loss of an onely son!

2. A believers heart should be melted by the goodness of God; the beams of the Son of righteousness should melt our frozen hearts; the goodness of God should lead us to repentance (*Rom.* 2.) O hath the Lord pluckt me as a firebrand out of the fire! not spared his own son, but delivered him up to death for me! O that I should ever offend and dishonour this father of mercies! O what an unworthy wretch am I!

to make such ill requitals of his love! I lie down in my shame; Lord, I abhor my self in dust and ashes, that ever I should sin against thee; O that I should sin against thee my father, who hast loved me with an everlasting love, followed me with thy Mercies! O what a base heart have I!

Chap. XIX.

How a soul may know whether this assurance be right or no.

This is of great consequence; most men, even the prophanest creatures, believe they shall be saved; therefore its of great concernment to know whether our assurance be right or no, which I shall enquire into by these following particulars, which the experiences of Christians will enlarge.

1. Then its the Spirit of Christ that sealeth us to this day of Redemption: the Spirit of Christ witnesseth with our spirits that we are the sons and daughters of God (*Eph.* 1, 13, *Rom.* 1. 16.) if our assurance be right, as the Apostle saith, After ye believed, ye were sealed by the holy spirit of promise, our assurance of Hea-

ven is not currant, if it hath not the spirits seal.

2. The Spirit of Christ when it doth witness with our spirits that we are sons of God, doth also bear witness to the work of God upon our hearts, that it is a true work, and that the Lord hath been pleased to work those things in us which accompany salvation; and therefore those that are not born again, and have not the good work begun in their hearts, have not a true assurance.

3. If our assurance be right, it proceedeth not from our own righteourness, not because I am so and so holy; therefore I am sure I shall be saved: But the Lord hath loved me freely, given his son for me, and to me; whose blood cleanseth me from all sin: I am not made acceptable in my self, I am the greatest of sinners, but I am made acceptable in the beloved. *John* saith, He that believeth hath the witness in himself, that is, the spirit of Christ that dwelleth in the Saints; but though we have the witness in our selves, yet not from our selves; and therefore if our assurance be drawn from our own righteousness, as those that are of the Law think they have a good assurance of heaven from their own righteousness, this assurance is naught.

4. If our assurance be right, it will make the soul walk humbly with God, and cause Gospel sorrow for sin; the more assurance we have that our sins are pardoned, the more w

mourn for sin; and therefore when the Lord hath given in such a good word to a soul, as I am thy salvation, I have blotted out as a thick cloud thy transgressions, and will remember thy sins no more, O saith the believing soul, Hath the Lord healed my backslidings, been merciful to my unrighteousnes? O what an unworthy wretch am I, that ever I should sin against such a God!

5. If our assurance be right, it will make the soul have dear love to God and Christ. *We*, saith the Apostle, *love him, because he first loved us*, (1 *Joh.* 5.) the knowledge of the love of God and Christ to us, will work the love of God and Christ in us; how can a soul but love God, when he knoweth its his pleasure to give him a kingdom?

6. If our assurance be right, it will make the soul active for God; when *David* had assurance of the love of God, saith he, What shall I render to the Lord for all his benefits? and saith he, Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling; there was his assurance of the love of God; and what did this work upon *David's* spirit? why it followeth, I am thy servant, I am thy servant; as if he had said, Lord, now I know thy loving kindness to my soul, O how I am engaged to live to thee, and lay out my self for thee! Lord shew me but wherein I may bring any glory to

thy great Name, and I am thy servant to spend and be spent for thee.

7. If our assurance be right, the greater degree we have of it, the more holy; if any think they have assurance of the love of God, and that nothing shall separate them from the love of Christ; if they take heart to sin, from that perswasion, its a plain sign their assurance of the love of Christ is not from the Spirit of Christ, but rather from the spirit that ruleth in the children of disobedience; the spirit of Christ is a spirit of godliness, and maketh the soul which it sealeth to the day of Redemption, say, I have assurance of the inheritance with Saints in light; and therefore now what have I to do with the unfruitful works of darkness? *Hos.* 14.4,5. saith God, *I will heal their back-slidings, and I will be as the dew unto them*, and saith the Lord, *ver.* 8. *Ephraim* shall say, *What have I to do any more with Idols?* so saith a soul that hath a true assurance of the love of God, and that he hath healed his back-slidings, What have I to do any more with Idols? what have I to do any more with drunkenness, swearing, covetousness, self-seeking? and 1 *Joh.* 3. 23. He that hath this hope, purifieth himself as he is pure.

8. If our assurance be right, it will make us more spiritual in our obedience; we do not now do good works, thinking to be saved by them; no we are assured by the spirit, that we

are saved freely by grace; and therefore now we do good works because the Lord hath chosen us, that we might be holy, and because this is the will of God concerning us; we do not then do good works to make us Ladders to Heaven, as those of the Law do.

9. If our assurance be right, it will dead our hearts to the world, and to all the imaginations here below; when a soul hath assurance of spending eternity with God, he is mightily taken off from setting his affections on things below; O saith he, I have treasure laid up in Heaven, I have in Heaven a more durable substance then any thing in this world; and therefore I wonder at some, who pretend to much assurance of the love of God, and of spending eternity with God, and yet are so earthly, covetous, self-seeking: O if their assurance were right, it would make them have their conversation more in Heaven, and set light by the world, saying, I have assurance of a better portion, the Lord himself is my portion.

10. If our assurance be right, it will help us to bear afflictions, losses, and crosses in this world with great ease; it maketh the soul say I know that all things shall work together for my good, and that though the Lord prove me and try me, yet he will do me good in the latter end; and I having assurance of his love, this quiets my heart in all his dealings; and what

though I have not outward riches? saith such a soul; yet I have the pearl of great price, the Lord Jesus; what though I have not a house of my own in this world? yet I know that when this earthly Tabernacle shall be dissolved, I have a house not made with hands, eternal in the Heavens (2 *Cor.* 5. 1.) and because assurance of the love of God doth make afflictions and sufferings so easie, therefore in time of sufferings the Lord usually giveth the Saints this assurance, which maketh a prison a palace; what Saint ever was in prison for Christ, but Christ came to visit him, and kist him with the kisses of his love?

Chap. XX.

Concerning doubtings and their remedy.

1. WHat is the cause of the Saints doubtings and questioning the love of God to their souls?

1. Cause of doubtings is ignorance of the covenant of Grace, *Heb.* 8. I will be merciful to their unrighteousnes; and saith *David*, although mine house be not so with God, yet he hath

hath made an everlasting Covenant with me, established in all things, and sure, though he make it not to grow; a Saints falling into sin would not make him think himself a damned creature, if there were not an ignorance of the Covenant of Grace; for might the soul say, although my heart be not so with God as it shoud be, though I be not so holy as I should be, yet hath he made with me an everlasting Covenant, established in all things; and sure its of grace, saith the Apostle, that it might be sure to all the seed.

2. Cause of doubting is our not keeping of our eyes upon Christ, as its said in the Prophet, they forgat their resting place; Christ is the Saints resting place; and needs must the Saints be weary, heavy-laden, if they keep not their eye upon Christ; the neglecting of the acting of faith on the blood of Christ after falling into sin, is very dangerous, and is one cause of doubting

3. Cause of doubting is hearkening what Sathan saith; Sathan he suggests, that thou art a damned creature, forsaken of God; and therefore if thou hearken to what he saith, thou must needs fall into doubtings; saith *David*, *Psal.* 85. 8. *I will hear what the Lord will say, for he will speak peace to his people*; and so will the devil speak peace to his people; but if the Saints will hear what the devil saith, he will tell them they

are lost, and their portion shall be to sit down with the damned in hell.

4. Cause of doubtings, is the not remembring of our former experiences; and therefore *David* to get out of doubtings, called to remembrance his song in the night; so should a Saint; its now a sad time with me, my dear Saviour hath withdrawn himself; yet I remember my song in the night, how in such a place, at such a time, in such a condition, what sweet communion I had with God, and assurance of his love.

Now we have shown the cause of doubtings, I shall speak a few words of advice to Christians that are under doubtings.

1. That of the Prophet *Isaiah* is very seasonable, *Who is among you that feareth the Lord, and obeyeth the voice of his servant, and walketh in darkness, and seeth no light? let him trust in the name of the Lord, and stay himself upon his God* (*Isa.* 50. 10.) as *Iob* said, *Though he kill me, yet will I put my trust in him*; and indeed there is faith in the Saints in the midst of doubtings.

2. Seek after Christ, as the Spouse did when her beloved had withdrawn himself; seek Christ in praying, hearing, conference with Saints, reading, meditating, and all the wayes of Christ.

3. Often consider, that the most eminent Saints have had doubtings, and have questioned the love of God to their souls; and yet though the Lord hath hid his face from them for a moment, yet in everlasting loving kindness he hath received them, as we may instance in *Job*, who complains, That the Arrows of the Almighty stuck fast within him, and the terrors of the Almighty made him afraid; and likewise *David* complaineth that his sins were gone over his head, and became a burden too heavy for him to bear *(Psal. 38. 4.)* and saith he, the troubles of my heart are enlarged, and he thought that God had forgotten to be gracious, and would smile no more; and so *Heman* complains, *(Psal. 88.)* that his soul was full of troubles, and crieth out, *Lord, Why castest thou off my soul, Why hidest thou thy face from me?* let a soul consider these things, and say not there is no hope: the Lord hath hid his face from many of his children, and they have been in doubtings as well as thou, and yet the Lord in his time hath given them a fuller assurance of his love then ever.

4. Meditate much upon free-grace: how do souls that lie under doubtings, as the Prophet saith, meditate terrors? O thy soul should meditate much on free-grace, and the promises of the Gospel, as that in *Mat.* 11. 28. *Come unto me all ye that are weary and heavy-laden, and I*

will give you rest; here thy dear Saviour calleth thee into his bosome.

5. Frequent the company of the Saints much; it may please the Lord to create the fruit of their lips peace to thy troubled heart; if the Lord please, they may come to comfort thee with the comforts wherewith they have been comforted of God, when they have been in the same condition that thou art now in.

6. Be often meditating upon those promises by which the Lord hath spoken peace to thee heretofore, as many Saints can tell: which promises the Lord hath sometimes made sweeter then the hony and the hony-comb; now though till the Lord speak again to thy soul by them, they will be but dry breasts to thy soul, yet thou knowest not how soon the Lord may speak to thee by them, and let thee draw waters with the buckets of faith out of those wells of Salvation.

Chap.

Chap. XXI.

What a Christian should do that finds not so much of the assistance of the Spirit in prayer as he was wont, is not so enlarged in Prayer as he was wont.

1. Examine whether thou hast not been proud of enlargement in prayer, and whether thou hast not regarded enlargement in Prayer, as to expressions, more then communion with God in Prayer, and the answers of thy Prayers: it may be thou hast not minded what hath become of thy prayers, whether the Lord answer them or no: but if thou hast been enlarged as to expressions, thou hast minded the other things but little; now the Lord, to let thee see thy great folly in this, withdraws the assistance of his Spirit.

2. Examine whether thou dost not go out in thy own strength, and not in the strength of the Spirit of Christ.

3. Learn to make a right estimate of thy praying; the Spirit of Christ may assist us in prayer, when we are not so much enlarged as to ex-

expressions; for as the Apostle saith (*Rom.* 8. 36) The Spirit maketh intercession for us with sighs and with groans that cannot be uttered; which sighs and groans of the Spirit of Christ in us, lie as nigh God as the most excellent expressions that can come from us in prayer,; yea and are more prevalent with God, unless they come from the same spirit; therefore let not a Christian think that he alwayes prays best, when he hath best expressions; but the more thou prayest in faith, the better thou prayest; the more brokenness of heart in prayer, the better thou prayest; the more thou prayest in the Spirit, and with understanding, and fervently, the better thou prayest; a Christian sometimes prayeth, and is much enlarged in expressions, and they that are present think he prays excellently, but he thinketh that he had not so much of the assistance of the Spirit at that time as at some other time, when yet he hath been more straitned as to expression.

4. Art not thou so much enlarged in prayer, as thou wert wont? consider whether it be that thou art straitned in private prayer, or in family, or publick; if thou beest straitned in private prayer, examine whether thou hast not neglected private prayer too much.

Chap. XXII.

Some advice to poor Christians that complain much of ignorance, that they know no more of Christ.

THere are but few of these that thus complain of ignorance and shortness; but some I know that do thus complain, and therefore would speak something that might be useful to them.

1. Let such acknowledge it a mercy that they are sensible of their ignorance and shortness, that they do not think they know enough of Christ.

2. Ask wisdom and knowledge of God, who giveth liberally and upbraideth not (*Iam.* 1. 5.) saying unto him, Lord, what I know not, teach thou me; wherein I am dark, ignorant, low, and fall short, O do thou reveal even that unto me! O that the eyes of my understanding may be enlightned, that I may know the mysterie of thy will, that unto me it may be given to know the mysterie of the kingdom! (*Mat.* 13 11.) Lord, that I may experimentally know more of the beauty of Christ, and that I know more of the usefulness of Christ, and

that I may know more of the preciousness of Christ, and that I may know more of the love of Christ that passeth knowledge, that I may be filled with all the fulness of God.

3. Do not sit down in your small measure of knowledge, so as not to press after growth and increase, but be following on to know the Lord, pressing forwards towards the mark of the high calling of God in Iesus Christ our Lord (*Phil.* 3. 14.) growing in grace, and the knowledge of our Lord and Saviour Jesus Christ: do not say, I know enough of Christ to bring me to Heaven; but forgetting those things that are behinde, press forwards, if by any means thou maist attain to the resurrection of the dead, that is to say, if by any means thou maist attain that communion with God, and perfect knowledge of God and Christ, that the Saints shall have at the resurrection of the dead.

4. Make use of all helps and means to increase thy knowledge of Christ, and the good ways and things of God use all means, praying, hearing, reading, Christian conference, and trust in none; be most acquainted with those who are most acquainted with Christ; and the Ordinances are means to increase our knowledge of Christ, as he saith (*Eph.* 4. 11, 12, 13.) *He gave some Apostles, some Prophets, some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the*

Ministry, for the edifying of the body of Christ, till we all come in the unity of the faith of the knowledge of the Son of God unto perfect men; so that the Lord is pleased to appear so in the Ordinances, that his people come by his blessing upon them, to the knowledge of the Son of God, to a perfect man; therefore let Christians that complain of their having but little knowledge of Christ, wait upon God in the use of means.

5. Let those Christians that complain of spiritual ignorance, consider, that in this life, those that have most knowledge, know but in part, and see but as thorow a glass darkly, as the Apostle saith. The best Saints here lie in a great deal of darkness.

6. Long for Heaven and that Rest for the people of God; for though we here see as through a glass darkly, yet there we shall see face to face (*2 Cor. 12. ult.*) here we know but in part; there we shall know as we are known, and see Christ as he is; there is much in that expression, *know as we are known*; all those things that we now know but in part, as the mysterie of our union with Christ, how we are joyned to the Lord, and are one spirit, and such like mysteries, here we know but little of these things; but then we shall know them fully, then we shall know the beauty of Christ fully, when we shall see him face to face

7. Desire of the Lord, that though he hath not been pleased to give thee so much knowledge as he hath given some of his people, that yet he would be pleased to sanctifie that knowledge he hath given thee, that thou maist honour him, walk with him according to that light thou hast; and indeed we shall see some Christians that have less knowledge in the notion, walk more closely with God, are more conscientious, self-denying, then many that are high in notions, pretending to greater knowledge in the mysterie of Christ, and will tell these poor Christians they are in in the dark: O let Christians be faithful unto that light God hath given them!

8. Beware of envying those to whom the Lord hath given more light and knowledge then he hath given to you; such as have but a small measure of the knowledge of Jesus Christ, are very liable to this temptation of envying others that have more knowledge then themselves; but let not thy eye be evil because the Lord is good.

9. Be perswaded that thou art never the less beloved of Christ, because he hath not given thee so much knowledge of himself as he hath given to others: as to thy Saintship, do not look so much at the degrees of thy knowledge, as at the truth of thy knowledge, (*Joh.* 17. 3.) this is eternal life to know thee the on-

ly true God, and Jesus Christ whom he hath sent; the Text doth not say its eternal life to know God and Christ as much as *Paul* or *Peter* did, but if thou hast a true experimental sanctified knowledge of the Father and of Christ, thou art as sure of eternal life as those that have most, and art as much in the love of Christ, who will not quench the smoking Flax, nor break the bruised Reed, but knoweth how to have compassion on the ignorant.

10. Beware that thy desires be not more after Gifts then Grace, more after knowledge of Christ then after Christ himself; if thou hadst gifts and knowledge as much as any, would that satisfie thee, though thou hadst less love to Christ, and less communion with Christ, and less of the fear of God in thy heart? beware of this snare of the devil.

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THE GLORIOUS PRIVILEDGES of them that are CHRISTS.

Sermon I.

Gal. 3. 29.

And if ye be Christs, then are ye Abrahams *Seed, and heirs according to the Promise.*

THis Epistle to the *Galatians*, is as it were an Epitome or sum of the Epistle to the *Romans*; In both which Epistles, the Apostles chief aim is to cleer the Doctrine of Justification *freely by Grace, without the Works of the*

Law, and in this *chap.* 3. *v.* 6. ſheweth how *Abraham* believed, and it was accounted unto him for righteouſneſs; *it*, that is to ſay, the righteouſneſs of Chriſt was accounted unto him for righteouſneſs, and *v.* 7. Know ye, ſaith he, that thoſe who are of faith, the ſame are the children of faithful *Abraham*; thoſe who are of the Law, are not *Abrahams* Seed, nor heirs according to the promiſe; and *v.* 18. there is neither Jew nor Greek, bond nor free, male nor female, but ye are all one in Chriſt Jeſus; the buſineſs is not whether ye ſhall be Jews or Gentiles, bond or free, male or female; but the great buſineſs to enquire after is, whether you be Chriſts: and if indeed ye be Chriſts, then ſaith he, Ye are *Abrahams* Seed, and heirs according to the Promiſe.

The Doctrine is this:

That all Divine Priviledges, Heaven, and Happineſs, belong to them that are Chriſts, and to them only.

For the opening of this truth, I ſhall ſhew you,

1. What it is to be Chriſts. —— Secondly, why divine Priviledges, heaven and happineſs, belongs to them that are Chriſts, and to them onely.

3. Shew what are the Glorious Priviledges of thoſe that are Chriſts.

4. Shew you how you may know whether

5. Make use of this point.

For the first, What it is to be Christs,

This is held forth in the Scripture by being,

1. Christs seed. The Prophet *Isaiah* speaking of Christ, saith he, *When thou shalt make his soul an offering for sin, he shall see his seed; he shall prolong his days, and the pleasure of the Lord shall prosper in his hands*; now saith the Apostle, If you be Christs, if you be Christs seed, then are you of the spiritual seed of *Abraham*, and heirs according to the Promise.

2. Christs children; Behold I and the children that God hath given me; as if the Apostle had told the *Galatians*, All your works, performances, own righteousnes, will never bring you to the inheritance of the Saints in light; but if you be Christs, if you be Christs children, if Christ be formed in you, if ye be children of that *everlasting father, and Prince of Peace*, then ye are heirs, *Heb.* 2. 13. *Isai.* 9. 6.

3. Christs Brethren; both he that sanctifyeth, and they that are sanctified, are all of one; wherefore, saith the Apostle, He is not ashamed to call them Brethren. (*He.* 2. 11.) The Saints are called Christs Brethren; the blessed God and Father of our Lord Jesus Christ, he is their Father; as the Lord Iesus said to *Mary* before his Ascension, Go to my Brethren, and say unto them, *I ascend unto my Father and your Father*, (*Ioh.* 20. 17.) Now saith the Apostle, if you be Christs,

that is to say, Christs Brethren, that so you and Christ have all one Father, and so you are sons, why as the Apostle saith, If Sons, then heirs, heirs of God, and joint-heirs with Christ, that is to say, co-heirs with the Lord Jesus our Elder brother.

4. Christs Church and Spouse; the Church *is the Bride, the Lambs Wife,* (*Rev.*19.7.*c.*21.9.) the Church of the first-born, they are the heirs according to the Promise, as if the Apostle had said, If ye be dead to the Law, and are married unto another Husband, even to him who was raised from the dead, (*Rom.* 7. 4.) that is, the Lord Jesus, that so you are Christs spouses, then you shall have that immortal Crown of Glory; else you will never have it.

5. Christs sheep; my sheep saith Christ, hear my voice. (*Joh.* 10.27.) If you be Christs sheep, if you be of that little flock to whom its the fathers pleasure to give the Kingdom, then you are blessed men and women, then you are heirs indeed.

6. Christs people; (*Matth.* 1.21. you read of Christs people; the men of the world, they have their portion in this life, spend their dayes in pleasure, and leave their substance unto their Babes, but in a moment they go down to the grave, and then they are turned into Hell, where the worm dieth not, and the fire goeth not out; but if ye be Christs, if you are the people of Jesus,

Jesus, then you are heirs according to the promise, saith the Text, You shall raign in life by one Jesus Christ.

7. Christs servants; The devil hath his servants, the world hath his servants, and the lusts of the flesh have their servants; there is never a lust but hath abundance of servants in the world; lust-pride hath abundance of servants, lust-covetousnes, lust-envy, lust-glottony, lust-wantonnes; hence the Apostle speaketh of serving divers lusts; the man or woman that is drawn away with these lusts, he is the servant, and the lust is the Master, (*Tit.* 3.3.) but saith the Apostle, We serve the Lord Christ; and if ye be Christs servants, then you are heirs. In this world you may be a mans servant, and yet not be his heir; but if you be Christs servants, you are Christs heirs.

8. Christs house; the Saints are Christs house, *Heb.* 3.6. and although wicked men say they love the House of God, meaning a place of lime and stones; yet they love not the true house of God, where he dwelleth, which is the Saints, who are the habitations of God, through the Spirit, *Eph.* 2.22. of whom God saith, He will dwell in them and walk in them. Now if ye be of Christs house, of this houshold of Faith, of Christs family, then are ye heirs.

The second thing, why all divine priviledges, Heaven and happiness, belong to them that are Christs, and why not to them that are of the Law. First, Why they belong to the one. Secondly, Why they belong not to the other.

For the first, Why they belong to the one.

Reason 1. Because the Lord Iesus hath purchased all divine priviledges, Heaven and Happiness for his; therefore Heaven is called the purchased possession; Christ hath purchased remission of sins, faith and eternal life for them, which in the appointed season they shall receive. Fathers lay up for their own children, though not for others: husbands provide for their own wives, though not for others; the Lord Iesus hath purchased an inheritance undefiled, which fadeth not away, reserved in Heaven for his children.

Reas. 2. Because Christ is theirs; he that hath the Son, hath life; all divine priviledges, life and glory must needs belong to them that have the son, that have union with Christ, that have him dwelling in their hearts by Faith: no Christ, no Heaven: no Christ, no happiness, no Glory, no inheritance among those that are sanctified by Faith that is in him: but if you be Christs, and Christ yours, yours is the Kingdom of heaven.

Reas. 3. Because we are the children of God

God by Faith in Iesus Christ, *Gal* 3.26. and if children, then we must needs be heirs. *Rom.* 8.17.

Secondly, Why divine priviledges, Heaven and happiness, do not belong to them that are of the Law; seeing that they may do so many good works for the matter.

Reas. 1. Because that there is no way of being heirs, but according to the Promise, as you have it in the Text: and *Gal.*3.18. saith the Apostle, *If the inheritance be of the Law, its no more of promise*: as if the Apostle had said, If it be of the Law and works, it cannot be of free-grace, and the promise: but saith he, God gave it to *Abraham* by promise: therefore saith the Apostle, *Gal.* 4.28. we as *Isaac* was, are the children of the Promise: We, that is to say, we that are heirs, and co heirs with Christ: and in the same chapter saith he, *Abraham* had two sons, the one born of a bond-woman, the other of a free-woman: now he that was born of the bond-woman was after the flesh: but he that was born of the free-woman was by promise. And at the last verse saith he, Cast out the bond-woman and her Son: for the son of the bond-woman shall not be heir with the son of the free-woman: No, he must not be heir, he cannot be heir, because there is no other way of being heirs but according to the promise, that is to say, according to the promise of life in Christ

Christ Jesus; and therefore if there be never such alteration in men, never so much Reformation, be they never so strict in their conversations, framing themselves never so much according to the Law, yet this will not make them heirs; that must be freely, and only by grace; if ye be heirs, ye must be children of Promise.

Reas. 2. Because the Law cannot give life; saith the Apostle, (*Gal.* 3. 21.) If there had been a Law given that could have given life, verily righteousness had been by the Law; but there is no Law that can give life, but the Law of life in Christ Jesus, which maketh us free from the Law of sin and death; the Law of *Moses* is called the Law of death. *Rom.* 8. 2.

Reas. 3. Those that are of the Law cannot be heirs, because as the Apostle saith, *Gal.* 3. 10. *as many as are under the Law, are under the curse*; They are so far from being heirs of life and glory, that notwithstanding all their obedience and conformity to the Law, yet they are under the curse; for saith the Apostle, its written, Cursed is every one that continueth not in every thing that is written in the Book of the Law to do it: so that to those that are under the Law, the Law saith, Man or woman, thou art accursed because thou hast not done every thing that I require, and if thou hast failed in one point, thou art guilty of all; O therefore, in what a miserable

miſerable condition are thoſe that have not the Lord Ieſus as a City of refuge to flie unto, and ſo to make anſwer unto the Law, and ſay, O Law, indeed I have not continued in every thing that thou requireſt; and yet I am not accurſed; for my dear Saviour hath taken away thy curſe from me, by being made a curſe for me; by whom I am as righteous before God as if I had never ſinned, he being made of God unto me Wiſdom, Righteouſneſs, Sanctification and Redemption, (1 *Cor.* 1.30.) And the Prophet *Iſaiah* ſpeaking of thoſe that are Chriſts, ſaith he, Surely ſhall one ſay, In the Lord have I righteouſneſs and ſtrength; unto him ſhall men come, and in him ſhall all the houſe of Iſrael be juſtified, and ſhall glory, (*Iſa.* 45. *ult.*) Thoſe that are of the Law, comfort themſelves and ſay, Surely there is a great change in my life, and ſurely I have abundance of righteouſneſs in my ſelf: but do thoſe that are Chriſts, fetch their comfort and their hope of glory from their obſervance of the Law, and their own Righteouſneſs? No, but ſurely ſhall one, every one that is Chriſts, ſay, In the Lord have I righteouſneſs; in my ſelf I am a ſinful creature, but in the Lord Ieſus have I righteouſneſs; he is the Lord my righteouſneſs; and it followeth, In him ſhall all the houſe of Iſrael be juſtified: Juſtified in him, not by the Law, but as the Apoſtle ſaith, By him whoſoever believeth, ſhall be juſtified

ſtified from all that he could not be juſtified from by the Law of *Moſes.*

The third is, To ſhew you the great happineſs and glorious priviledges of thoſe that are Chriſts.

I. If ye be Chriſts ſeed, and Chriſts children.

1. You ſhall endure for ever: *David* ſpeaking of Chriſt, ſaith, His ſeed ſhall endure for ever, (*Pſal.* 89.29.)

2. Chriſts ſeed and children are never left and forſaken of God, which is a glorious priviledge indeed, that the great God of Heaven and earth will never leave them nor forſake them; in the ſame Pſalm ſaith *David*, If his children, that is, Chriſts children, forſake my Law, and walk not in my judgements, if they break my Statutes, and keep not my commandments, then will I viſit their iniquity: *Neverthelefs my loving kindneſs will I not utterly take away, nor ſuffer my faithfulneſs to fail.* (*Pſal.* 89. 30, 31, 32, 33.) Now what a bleſſed condition are Chriſts children in? when they ſin, the Lord will viſit their tranſgreſſion with a rod: he will for their good chaſten them: but yet his loving-kindneſs he will not utterly take away; ſtill God loveth them as well as ever, and he will not caſt them off, he will not forſake them; the Lord Chriſt doth not carry himſelf to his children as the ſhip-Carpenter doth with the ſhip; when

once

once he hath built it, he puts it unto the Sea, and leaveth it to the Storms, and tempeſts, and rocks; and he leaveth it and looketh no more after it; I ſay the Lord doth not thus with thoſe that are his; he doth not give them faith and knowledge of himſelf, and ſo leave the ſoul to the aſſaults and fiery darts of the devil, and the corruption of his own heart: but the Lord himſelf is in the ſhip, and he will not leave nor forſake the poor ſoul, but will be his guide even unto death: he will be the Pilot in the ſhip, that will ſecure the ſhip in all ſtorms and tempeſts; for the winds and the ſea obey him; and he will keep it out of the danger of the rocks, and by the gales of his ſpirit, the ſhip of the believers ſoul ſhall ſail ſafely; till it arrive at the Land of *Canaan*, the promiſed Land, of which its an heir, by being one of the children of the King of Glory, the Lord Jeſus.

II. If ye be Chriſts brethren alſo, ye are in a bleſſed condition; for,

1. To have him who is God equal with the Father, *the fellow of the Lord of Hoſts*, to be our brother, muſt needs be a great priviledge; to have one of the Angels to be our brother, were a high priviledge; but to have the Lord Jeſus, in whom dwelleth the fulneſs of the Godhead bodily, to have ſuch a neer relation unto him, is a high priviledge.

2. To have him who was ſent to ſeek and to

ſave that which was loſt, to have him for our brother, then to be ſure we ſhall be ſought out, and be ſaved by him; what a priviledge is this?

3. To have him for our Brother who hath all things put into his hand, who hath all power given him in heaven and in earth, this muſt needs be a great priviledge; as now, when *Iacobs* ſons went to buy corn in *Egypt*, what a great priviledge was it that they had a Brother *Ioſeph*, that was great in the land, that had the diſpoſing of all things? ſo its with Jeſus Chriſt; the Father hath put the management of all things into his hands, he is the Judge of the quick and the dead; and that he ſhould be your Brother! But at preſent its with ſome of Chriſts brethren as it was with *Ioſephs* Brethren; a great while they did not know that *Ioſeph* was their Brother, until he manifeſted himſelf to them; and in that day when the Lord Jeſus ſhall manifeſt himſelf to you and ſay, I am your Brother, you are in that neer and dear relation unto me, to be my brethren; O then this will appear wonderful to you; and it may be in alluſion unto *Ioſephs* manifeſting himſelf and his name unto his Brethren, doth the Lord Jeſus our ſpiritual *Ioſeph* ſay, *Heb.* 2. 21. I will manifeſt my name unto my Brethren: what joy will there be in the hearts of Chriſts Brethren in that day?

III. If you be Chriſts Spouſes, then alſo you

have many glorious Priviledges, As

1. All Suits are commenc't against the Husband; if a woman be never so much in debt, yet when once she is married, she cannot be sued; but her husband, he must answer for all her debts; so if thou beest Christs Spouse, married to him, though thou owest never so much, and the Law come and accuse, yet thou maist say, Go to my husband Christ, and he will answer for me.

2. It must needs be a glorious priviledge to be Christs Spouse, because Christ maketh his spouse a great Joynture; the poorest Saint hath a greater joynture then ten thousand worlds; he hath heaven that glorious inheritance. You think many Kings and Noblemen make their wives great Joyntures; O nothing to the Joynture that the Lord Jesus maketh his Spouses.

3. You have the heir of all things for your husband, Christs Spouses have not a poor husband, but one that is heir of all things; now when the husband is rich, the wife is rich; she hath an interest in her husbands riches; so hath the spouse of Christ; she is rich in the riches of Christ.

4. The Spouses of Christ have a great portion; the Lord himself is their portion, who is an everlasting portion; other portions may be spent, but the Lord is an everlasting portion.

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5. They that are Chriſts Spouſes have the faireſt of ten thouſand for their husband; the Spouſe in the *Canticles*, ſaith of the Lord Jeſus, her Husband, His countenance is moſt ſweet, yea he is altogether lovely, this is my beloved, and this is my friend, one that is fairer then the children of men; he hath grace poured into his lips. *Cant* 5.10,16. *Pſal*.45.

6. They that are Chriſts Spouſes, have a husband that hath dear love and affections to them: when a woman is married, if ſhe have a dear and loving husband, ſhe accounts it a great happineſs, and it maketh that relation very comfortable. If you be Chriſts, if you be his Spouſes, you have a husband whoſe love is infinitely beyond the love of all the husbands in the world; therefore ſaith the Apoſtle, *Husbands, love your wives, as Chriſt alſo loved his Church, and gave himſelf for it*, (*Eph*.5.25.) And in another place, *Who loved me, and gave himſelf for me*; In this world many marry upon ſlender grounds of love, but all Chriſts Spouſes have infinite teſtimony of his love: the Spouſe of Chriſt cannot ſay, A bloody husband thou haſt been to me, but rather may the Lord Chriſt ſay, A bloody wife haſt thou been to me; it coſt me the warmeſt blood in my heart to deliver thee from wrath to come; if there ſhould be a poor woman very unhandſome, much in debt, and a Kings ſon ſhould come and pay all her debts,

and marry her; he would expreſs abundance of love to that woman: yet this would be ſhort of Chriſts love. The Lord Jeſus doth not marry for portion, as moſt of the ſons of men do: but he marrieth poor beggars, poor and blind, and naked, that have not a wedding garment till he put it on: neither doth the Lord Jeſus marry for beauty, as many of the children of men do: but the Faireſt of ten thouſand marrieth poor Blackamores; her's pure love; thus Chriſts Spouſes have large teſtimony of Chriſts infinite love, which is a great priviledge.

4. If ye be Chriſts Church, then you have glorious priviledges by it; alſo you ſhall have them ſet down in the *Epheſians*, *Eph.* 5. 23.

1. You have Chriſt to be your head; Chriſt he is the head of the Church, your head is in Heaven.

The head is the ſeat of care, and contriveth for the good of the body, (*Eph.* 5. 23.) ſo the Church of Chriſt, they may caſt their care upon the Lord Chriſt their head, for he careth for them; the father hath not left the good of his people to the care of Angels, but hath truſted Jeſus Chriſt with it, who is their head.

2. If you be Chriſts Church, the Lord Jeſus, the Apoſtle ſaith, will ſanctifie you and cleanſe you with the waſhing of water by the word, and preſent you to himſelf *a Glorious Church not having ſpot or wrinckle, or any ſuch thing, but*

holy and without blemish, (*Eph.* 5. 26,27.) and is not this a great priviledge, not to be left in your sins, but to be sanctified in Christ Jesus, and to be made holy as he is holy?

3. The Lord Jesus is dear over his Church: hence saith the Apostle, no man evet yet hated his own flesh, but loveth it and cherisheth it, even as the Lord the Church: the Lord Jesus cherisheth his Church in his bosome, he carrieth them in his bosome, and is dear over them, *Eph.* 5 29.

5. If ye be Christs sheep, then

Priviledge 1. Jesus Christ knoweth you: saith Christ, I am the good shepheard that know my sheep, and I am known of mine, (*Joh.* 10 17.) though one that is Christs, be never so poor, live in never such a by-corner, yet the son of God and the Angels of Heaven know him, and have communion and acquaintance with him, and he with them: though the great ones of the world take no notice of thee, yet the son of God doth, and knoweth thee by thy name.

Priv. 2. Jesus Christ giveth them eternal life: My sheep saith Christ, hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man be able to pluck them out of my hands (*Joh.* 10 27, 28.) Here's a glorious priviledge, that though so many perish and die in their sins, yet you shall never perish

riſh: when the Goats ſhall be ſet on the left hand, and Chriſt ſhall ſay unto them, Go ye curſed into everlaſting hel-fire, (*Math.* 25.) then you that are Chriſts, you that are his ſheep, ſhall be ſet on his right hand, and he will ſay unto you, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the beginning of the world.*

Priv. 3. You that are Chriſts ſheep, have an excellent ſhepheard; the Lord Jeſus therefore is called the great ſhepheard of the ſheep, (*Heb.* 13.) and ſaith the Prophet *Iſaiah*, He ſhall feed his flock like a ſhepheard, he ſhall gather the Lambs in his arms, and ſhall gently lead them that are with young, (*Iſa.* 45. 11.) the poor weak Lambs of Chriſt ſhall be carried in his arms and boſom; he will be tender over you.

6. If ye be Chriſts, if you be his ſervants, that ye ſerve the Lord Chriſt, you have many glorious priviledges; for

Priv. 1. His ſervice is perfect freedom; the ſervice of Chriſt is no bondage nor ſlavery; his commandments are not grievous, but his yoak is eaſie, and his burden is light, (*Math.* 11. *ult.*) that ſoul that is Chriſts ſervant, is guided by the royal law of liberty.

Priv. 2. Where Jeſus Chriſt the bleſſed Lord of life is, there ſhall they be to all eternity, as Chriſt ſaith, Where I am, there ſhall alſo my

ſervant be, (*Joh.* 12. 26.) and what a great priviledge is this to be where Chriſt is, to behold his glory? that when the ſervants of the devil ſhall be in the bottomleſs pit with him, the ſervants of Chriſt ſhall be where he is, in whoſe preſence there is fulneſs of joy, and at whoſe right hand there are pleaſures for evermore; and ſaith the Lord (*Iſa* 65. 13.) *Behold my ſervants ſhall eat, but ye ſhall be hungry; my ſervants ſhall drink, but ye ſhall be thirſty; behold my ſervants ſhall rejoyce, but ye ſhall be aſhamed.* Mark, my ſervants ſhall drink, that is to ſay, I have an everlaſting banquet for them when they ſhall have a feaſt of fat things, of wine on the Lees well refined, when I will ſay, Eat O friends, yea drink abundantly, O my beloved! but ſaith he, Ye ſhall be thirſty, ye ſhall lie in the flames of devouring fire, and as it was with *Dives*, ye ſhall cry for one drop of water to cool your tongues; and it followeth, Behold my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and ſhall howle for vexation of Spirit, as if he had ſaid, When my ſervants ſhall be glorified in Heaven, and ſee their names written in the book of life, then ſhall the world of the ungodly lie howling in utter darkneſs, where is weeping and wailing, and gnaſhing of teeth.

Priv. 3. Chriſts ſervants have the great God of heaven and earth to honour them; this is a glorious priviledge; Chriſt himſelf ſaid it, *If any*

man serve me, him will my Father honour, (Ioh. 12. 26.) as he said, What shall be done to the man whom the King will honour? but then what shall be done to the man whom the great God of Heaven will honour? God will honour his servants unto all eternity; though the world despise them, yet he will honour them for ever to spend eternity with him; yea he honoureth them in this world. You would think it a great honour to you, if some Nobleman or Knight should come to your houses, and be with you a few days; why; the great God dwelleth with his people, and taketh up his abode with them; O what an honour is this!

7. They that are Christs people, have many glorious priviledges, as

Priv. 1. They are a blessed people; Blessed saith *David*, are the people that are in such a case, who have the Lord for their God; however the men of the world look upon the people of Jesus as the off-scouring of all things, yet they are blessed men and women, and would not change their condition with the greatest Emperour in the world that is none of Christs.

Priv. 2. Christs people are saved from their sins, as *Math.* 1. 21. *He shall save his people from their sins*, saith that Scripture, that though they have committed as many sins as they have hairs on their heads, which cannot be numbred.

yet the blood of Jesus cleanseth them from all their sins, they are saved from all their sins; now saith *David*, blessed is the man whose iniquity is pardoned, whose sin is covered (*Psal.* 32. 1.) what a happy condition are the people of Jesus in, that though their iniquities be sought for, they cannot be found? for the Lord Jesus our Scape-Goat hath carried them into the land of forgetfulness; and *Psal.* 85. 2. *Thou hast forgiven the iniquity of thy people, and thou hast covered all their sins*; not one sin, but all their sins; and *Isa.* 40. 1, 2. Comfort ye, comfort ye my people, saith God, speak comfortably unto *Jerusalem*, say unto her that her iniquity is pardoned.

Priv. 3. They have the blessing of Heaven upon them: saith *David*, *Thy blessing is upon thy people* (*Psal.* 3. *ult.*) though they do not enjoy so much of the world as others do: yet that which is better than ten thousand worlds, they have the blessing of God upon them, they have the blessing of God upon their souls, they have the blessings out of Sion, those spiritual blessings in heavenly things in Christ, and they have the blessing of God, and taste the love of God in that little they enjoy of the world.

Priv. 4. The Lord will speak peace to his people; saith *David*, I will hear what the Lord will say, for *he will speak peace to his people, and to his Saints*, (*Psal.* 85. 8) What a blessed thing

is this, when the Law and our own Conſciences tell us we have committed a thouſand ſins, and the wages of ſin is death, that now the Lord ſpeaketh peace, and ſaith, I am thy ſalvation? the people of Jeſus only have that peace of God which paſſeth all underſtanding, that even when they are moſt ſenſible of their own vileneſs and ſinfulneſs, and ſee themſelves to be the greateſt of ſinners, that yet even then I ſay, they have joy and peace in believing; thoſe that are of the Law, ſay to their duties and performances and good works, ye are our peace; but ſay the people of Jeſus, The Lord Chriſt is our peace: and they have peace ſpoken to their conſciences by the blood of Jeſus, as *David* ſaith, The Lord will bleſs his people with peace; the Lord bleſſeth many of the world with riches, and honour, and children; but he bleſſeth his people with peace, with the enjoyment of himſelf, with peace of Conſcience and joy in the Holy Ghoſt, *Pſal.* 29.11.

Priv. 5. They are Chriſts favourites: therefore ſaith *David*, *Remember me with that favour thou beareſt to thy own people*, (*Pſal.* 106. 4.) O thats a great favour. You think that they are happy men that are favourites of the Kings and great ones of the world: Nay, but the pooreſt Saint, though he be deſpiſed in the world, yet he is one of the God of Heavens favourites: and what a bleſſed thing is this? if you be Chriſts

people, you are Christs favourites. You think what a great happineſs it were if you were in ſuch a ones favour and love; alas, you may be in their favour and love to day, and out to morrow; but the Lord loveth with an everlaſting love; once in his favour, ever in his favour: once beloved of him, and ever beloved of him. (*Jer.* 31.3.)

Priv. 5. The Lord will never leave them nor forſake them. *Pſal.* 94. 14. *The Lord will not caſt off his people*; you that are Chriſts people, though you have ſo many weakneſſes and corruptions, yet here is matter of everlaſting conſolation to you, the Lord will not caſt off his people; and is not this a glorious priviledge?

8. If ye be Chriſts, the *exceeding large and precious promiſes* of the Goſpel belong to you; the promiſes of the Goſpel all are Yea and Amen, in Chriſt, to all that are his. It were a glorious priviledge to have intereſt in one of the promiſes; but to have intereſt in all the promiſes, is very glorious, as in that promiſe, *Jer.* 31. I will write my Laws in their hearts, and put my fear in their hearts, and they ſhall never depart from me; and that in *Ezech.* 36. A new heart alſo will I give you, and a new ſpirit will I put within you, *&c.* and *Hoſ.* 14. 4. I will heal their backſlidings; and *Heb.* 8. towards the end, I will be merciful unto

unto their unrighteousnes, and I will remember their sins no more. Those that are Christs, are rich in the promise, though they be poor in Possession.

9. If ye be Christs, you are *Abrahams* seed; though ye are not circumcised as he was, yet you are of the spiritual seed of *Abraham*, who saw Christs day afar off, and was glad.

10. Heirs according to the promise, *heirs of the grace of life*; you shall be made *partakers of the inheritance of the Saints in light*: though some of you now be Saints in darkness, yet you shall one day be Saints in light; though you now *walk in darkness and see no light*, yet the Lord will be your everlasting light, and ere long the days of your mourning shall be ended, and all tears wiped from your eys; though these heirs according to the promise at present, are cut short, yet they shall shortly enjoy that inheritance incorruptible and undefiled, which fadeth not away; its reserved in Heaven for them.

11. In a word, to let you see that the happiness of those that are Christs, is very great, let me direct you to that of the Apostle, 1 *Cor.* 3. 22, 23. All are yours, and ye are Christs, and Christ is Gods; *all are yours, if ye be Christs*, whither *Paul* or *Apollos*, saith the Apostle; all the gifts that Jesus Christ hath given to men, are for your edification and consolation; and not onely mens gifts, but saith the Apostle, the world too. O ye

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ſons and daughters of Sion, the world is yours, though you enjoy ſo little of it; but if the Lord ſaw it good for you, there is nothing in the whole world but you ſhould have it: and things preſent, and things to come, all are yours; there is much in thoſe words, things to come; that holdeth out Heavens glory and all the enjoyments there; and though Saints are at preſent cut ſhort, yet they may ground upon this, that the Lord will do them that good that is moſt for their good.

The fourth thing: you have ſhewn us the great happineſs and glorious priviledge; O but how ſhall we know whether we are Chriſts.

I. Would you know whether you are Chriſts ſeed and Chriſts children?

1. Are you of thoſe that honour the Lord Jeſus in your hearts, and in your lives? *If I be a father, where is my honour?* if you be the children of that Antient of days, you will honour him I ſay in your hearts and in your lives.

2. If you be the children of Chriſt, you can approve of him and his ways; Chriſt ſaith, Wiſdom, that is himſelf, is juſtified of her children; though the world ſpeak ill of Chriſt and his holy ways, yet wiſdoms children will juſtifie him and his wayes, that his wayes are wayes of pleaſantneſs, and all his paths are peace, thus as the Martyr ſaid, None but Chriſt, none but Chriſt; and as *David* ſaid of *Goliahs* ſword, there

there is none to that; so saith a believer, there is none to Christ; whom have I in Heaven but thee, and whom do I desire on earth besides thee?

II. Would you know whether you are Christs Brethren? the Lord Jesus tels us who are his brethren, *Matth.* 12.50. *He that doth the will of my father, he is my brother and sister*: you *Davids* that delight to do the will of God, the will of God goeth far; this is the will of God, that you should believe on his son Jesus Christ, and love one another: and again in another place saith the Apostle, This is the will of God, even your sanctification. Now they that do the will of God aright, do the will of God because it's the will of God: they do not pray, hear, give to the poor, thinking to make a ladder to Heaven of their own works: but saith one that is Christs, I pray, hear, give to the poor, because this is the will of my God concerning me, who hath created me in Christ Jesus unto good works, which God before ordained that I should walk in them: and because I am saved freely by his Grace, therefore I desire to abound in every good work to do his will.

III. Would you know whether you are Christs people, and have those glorious priviledges belonging to you, that belong to those that are Christs people?

1. Christs people are a peculiar people: the Lord

Lord Jesus hath purchased them to himself to be a peculiar people (1 *Pet.* 2. 9. *Tit.* 2. 14.) As it was said of *Caleb* and *Joshua*, that they were men of another spirit, its true of all the people of Jesus, they are men and women of another spirit then is in the world: as the Apostle saith in the *Corinthians*, We, saith he, have not received the spirit of the world, but the spirit which is of God; thus are they a peculiar people; they have a peculiar spirit, which in the Scripture is called a new spirit; the people of Jesus have peculiar experiences, peculiar hopes, peculiar aims, peculiar desires, peculiar language.

2. A holy people, therefore they are called the people of his holiness: the Lord Jesus will not suffer his people to walk in the vanity of their minds, and to have their conversation according to the course of this world, but he traineth them up in mortification and holiness, till they come to be holy as he is holy; and the Lord Christ doth make sin so hatefull to them that are his, that they desire as well that their sins may die as that their souls mae live; they desire as well that their sins may be destroyed as that their sou's may be saved.

3. If you be Christs people, you will be a willing people. *Psal* 110. 3. Thy people shall be a willing people in the day of thy power: though before they would not come to Christ that they might have life, yet when the day of Christs

power cometh, then they are made of unwilling, willing; though *Paul* was ſuch an enemy to Chriſt a great while, yet when the day of Chriſts power cometh, then he is willing; Lord, ſaith he, what wilt thou have me to do? as if he had ſaid, Now thou haſt conquered my will, and made me now willing to believe, to be obedient to thee; If you belong to Chriſt, you that are moſt averſe to Chriſt, and ſay he ſhall not reign over you, yet you ſhall by the power of Chriſt be made willing to have Chriſt for your onely Saviour and King, to rule in your hearts; you will be willing to ſell all to buy that pearl of great price, and count all things but loſs and dung, that you may win Chriſt, and be foond in him; you will be willing to have all your luſts ſubdued and deſtroyed.

IV. Would you know whether you are Chriſts Spouſes?

1. Chriſts Spouſes have precious thoughts of Chriſt, *Cant.* 5. 10. 14. You ſhall ſee what precious thoughts of Chriſt the Spouſe had: ſaith ſhe, *He is white and ruddy, the faireſt of ten thouſand*; you that have low thoughts of Chriſt, and ſee no beauty in him wherefore you ſhould deſire him, you are not yet married to Chriſt, you have not yet lien in the boſome of the Lord Jeſus.

2. If you be Chriſts Spouſes, you have dear love and affections unto Chriſt. O what dear

love

love to Christ had the Spouse! saith she, thy love is bettter then wine; and because of the favour of thy oyntments, thy name is as oyntment poured forth, therefore do the virgins love thee; the Spouses of Christ love him not onely because of the good they have by him, but they see that excellency in Christ, and personal beauty in him, that though shey should never be the better for Christ, yet they could not but love him.

3. Christs Spouses love the presence of Christ much, as a good wife loveth to have her husband at home with her; she could be content to fare hardly, go meanly, that she might but enjoy her husbands company; so 'tis with the Spouses of Christ; they could be content not to have in this world whereon to lay their heads, so they might but enjoy more of Christs presence, as *Luther* said, I had rather be in Hell with Christ, then in Heaven without him; a Spouse of Christ had rather be in poverty with Christ, then in riches without him; had rather be in disgrace with Christ, then to be in honour without him; as the same *Luther* said sweetly, I had rather fall with Christ, then stand with *Cæsar*.

4. Christs Spouses are subject unto Christ, as *Sarah* was subject unto *Abraham*, obeyed him and called him Lord; therefore saith the Apostle, as the Church is subject unto Christ, so let wives be to their own husbands.

V. Would

V. Would you know whether you are Chriſts ſheep?

1. Chriſts ſheep know him. I, ſaith Chriſt, know my ſheep, and am known of mine, (*Joh.* 10. 16.) You that have no knowledge of Chriſt, that know no more of Chriſt then you do what's done now in the fartheſt part of the world, can you ſay you are Chriſts ſheep? and when the Lord Jeſus ſaith, He is known of his ſheep, his ſheep have not meerly a head, but a heart-knowledge of Chriſt, not a notional, but an experimental knowledge of Chriſt; not an informing onely, but a transforming knowledge of him: they have an exeperimental knowledge of him and the power of his Reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death.

2. Chriſts ſheep hear his voice, as Chriſt himſelf ſaith, My ſheep hear my voice, and I know them, (*Joh.* 10 27.) you cannot know aright that you are Chriſts ſheep, unleſs you have heard his voice behind you, ſaying, This is the way, walk in it, (*Iſa.* 30. 20, 21.) the Lord Jeſus cryeth out to the ſoul that is walking in the broad way that leadeth to deſtruction, and ſaith, Thou art out of the way; he ſheweth the ſoul that the path of prophaneſs is not the path of life; but the ſpirit convinceth the ſoul of ſin, and that the end of that path will be death and ruine to the ſoul; and then whereas the ſoul would

then

then think that if he reform and amend his life, he might be happy: no ſaith that voice, that will not do it, but this is the way; I, ſaith the voice, am the way, the truth and the life; no man cometh to the Father but by me.

3. If you be Chriſts ſheep, you are followers of Chriſt, as the Lord Jeſus ſaith, My ſheep hear my voice, and I know them, and they follow me (*Joh.* 10. 27.) The poor Saints that hear the ſweet voyce and cals of Chriſt, cannot chooſe but follow him; therefore when the Lord Jeſus calleth us out of darkneſs into his marvellous light, he taketh off that load of ſin that lay upon our ſhoulders, opens the priſon door, and ſaith, Follow me; The believer ſaith to Chriſt as *Ruth* ſaid to *Naomi*, Where thou goeſt, I will go, where thou lodgeſt I will lodge, where thou dieſt I will die; (*Ruth.* 1. 16,17.) and as *Peter* to Chriſt, Lord, whither ſhould I go? thou onely haſt the words of eternal life; what ſhould I go from thee to *Moſes*? O no, my ſweet Saviour! Should I go from thee to the world? O no, my ſweet Saviour: thou onely art able to juſtifie me, ſave me to the utmoſt: thou onely art able to comfort me, ſtrengthen me, and make glad my heart.

VI. Would you know whither you are Chriſts ſervants?

1. Then you obey the Lord Jeſus: his ſervants you are to whom you obey, whither of ſin unto

unto death, or of the Lord Jesus unto eternal life; O consider, whom do you obey in the whole course of your lives, God or men: Christ or *Belial*; for his servants you are, to whom ye obey; therefore saith Christ, why call ye me Lord, Lord, and do not the things which I say? as if he had said, Its in vain so to do; how many of you are common swearers, yet you will call Christ Lord, and profess to be his servants: but its in vain; why do not you do the things which he saith, if you be his servants? he saith, Swear not at all.

2. If you be Christs servants, you are imployed in his work, as the Apostle said, for me to live is Christ: you live to do Christs work and business in the world: you see and know you are not your own, but Christs: and therefore desire as you live by Christ, so to live to Christ and for Christ as well as hereafter with Christ.

VII. Would you know whether you be Christs? if you be Christs, sin hath not dominion over you: *Gal.* 5.24. They that are Christs, have crucifyed the flesh, with the affections and lusts: sin cannot have dominion where its crucified, and its crucified in all that are Christs; its with sin in those that are Christs, as it was with those beasts we read of in *Daniel*: their dominion is taken away, though their lives be prolonged for a season; though some corruption remains, yet none raigns.

VIII. Thoſe that are Chriſts, bear ſomething of his image and likeneſs, as Chriſt ſaid to the Phariſees, Whoſe image and ſuperſcription is this? *Ceſars* ſay they; then ſaith Chriſt, give unto *Ceſar* the things that are *Ceſars*, and to God the things that are Gods: O conſider whether you are Chriſts image ſtampt upon you.

IX. If you be Chriſts, his children, brethren, ſpouſes, people, as we have ſhewn, I ſay then you will rejoyce more that you are Chriſts, then if you had ten thouſand worlds; it was the Spouſes ſong, *Cant.* 2. 16. My beloved, that is, Chriſt, is mine, and I am his; I count my ſelf ſaith a Saint, more happy that I can ſay Chriſt is mine, then if I could ſay all the world is mine: and that I am Chriſts, is a comfort to me in all conditions, temptations, afflictions.

X. Would you know whether you be Chriſts, You may certainly know it by this. If you be Chriſts, you have the ſpirit of Chriſt. *Rom.* 8. 9. *He that hath not the ſpirit of Chriſt, is none of his*; and I pray mark what I ſay in the name of the Lord this day to you that mock and jeer at the Spirit, and tell the Saints in ſcorn and deriſion that they pray by the Spirit, and ſpeak by the ſpirit; why what will become of you, and what do you think of your ſelves? if you have not the Spirit of Chriſt, the Apoſtle ſaith, you are none of his. Go home therefore and conſider,

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What have I done in reproaching men for praying, and prophecying in the Spirit? if I my self have not the Spirit of Christ, I am none of his; and you that mock so at the Spirit, do you think you have yet received the Spirit.

Quære. But how shall I know whither I have the Spirit of Christ?

Answ. 1. If thou hast the Spirit of Christ thou art throughly convinc't of sin by that Spirit; for that Spirit convinceth of sin; O thou that hast the Spirit of Christ, hast not thou been convinc't of thy own sinfulness and wretchedness, and saw thy great need of Christ, and thy undone condition without him? therefore you that see not your undone condition without Christ, that you are lost if ye be not found in him, you have not the Spirit, (*Joh.* 16. 9.).

2. If thou hast the Spirit of Christ, thou seest thine own right to be but menstruous rags, and that Lord Christ is the Lord our righteousness, (*Joh* 16. 9.) Therefore thou that art of the Law, and goest about to establish thy own right, and dost not submit to the righteousness of God by faith, thou hast not this Spirit of Christ: for as he saith, That Spirit shall convince of righteousness, that is to say, shall present his righteousness as that which is the onely righteousness.

3. If thou hast the Spirit of Christ, thou art sanctified (*Rom.* 15. 16.) therefore the Spirit

of Christ is called the spirit of holiness, and the spirit of judgement and of burning: it burneth up the thorns of the flesh, and therefore holiness is set out in the Scripture by walking in the Spirit.

4. If thou hast the spirit of Christ, thou art acquainted with the Lord Jesus, by that Spirit, as Christ saith; My spirit shall take of mine, and shew it unto you: the spirit taketh Christs love, and sheweth it unto us: it taketh of Christs beauty, and sheweth it unto us: it taketh of Christs fulness, and sheweth it unto us. And thus those that have the Spirit of Christ, come to be acquainted with Christ.

Now of all the ways to know whether we are Christs, we may say of this last as *David* said of *Goliahs* sword, there is none to that.

Use 1.

Do so many glorious Priviledges as we have shewn, belong to them that are Christs? O then, by all those characters we have given you, examine whether you be Christs. The Apostle doth not say, If you be professors, then are you *Abrahams* seed, and heirs according to the promise: neither doth he say that those that are of such a judgement, are the heirs: but saith, if ye be Christs, if ye be his children, if ye be his Spouses, his brethren, his people, then are you the children of faithful *Abraham*, and heirs according the to promise; and if you examine,

may be instead of being Christs, you will find that you have been the devils, and your own, and the worlds all your days, and not Christs: and though you enjoy so much honour, riches and pleasures in the world, and with *Dives* fare deliciously every day, if this did but sink into your hearts to consider that you are none of Christs, this would cast a damp upon all your jollity in this world; yea, if there were no Hell, you would be miserable in that you are none of Christs, in that you belong not to the Lord of Glory; and upon examining by those rules that we have set down, some of you may find, that instead of being Christs children, you have been the devils children; as Christ told the *Pharisees*: saith he, Ye are of your father the Devil, and his works you do: and instead of being Christs servants, you are the devils servants, and do his will, and not Christs: and do his works, and not Christs: may not the Lord say to many of you, as *Psal.* 95. that you are a people that do err in your hearts, and have not known his wayes? as the Apostle complaineth, The way of peace, which is Christ, they have not known: you have known the devils ways: O but did you ever yet know the ways of Christ, whose wayes are wayes of pleasantness, and all his paths are peace? I beseech you consider these things, and the Lord let you see the condition that you are in; and O that the

Lord would pluck you as firebrands out of the fire. *Use* 2.

Is it so, that all divine priviledges, Heaven and happiness, belong to them that are Christs, and to them onely? then this Doctrine I know will greatly offend those that are naturally prophane, and those who are of the Law, that notwithstanding all their good meanings and performances, they shall not be heirs: but you will certainly find it true another day; and O that now you might no longer build upon the sands of your own Righteousness, but that you may be set upon that Rock that is higher then you, that you may build upon that Rock of ages, that glorious and sure foundation the Lord Jesus; but do you think by your good meanings and broken performances, to be heirs of the kingdom? what did the Lord Jesus say to the Pharisees? publicans, and harlots shall enter into the kingdom of God before you: I know this will grievously offend you, and incense you; and indeed as *Luther* said, to preach the Gospel aright, is the way for a man to bring upon himself the fury and madness of the world, but saith he, if the world should not be offended with me, I should be offended with the world. *Use* 3.

Of advice and councel to them that are Christs. O you that are Christs children, be obedient children unto him, and do not you serve

for your selves in the world; you have a Father that knoweth your wants, that will provide for you; O do not set your affections on things below; you are heirs of glory, you have in Heaven an enduring substance; you that are Christs Spouses, be subject to him in every thing; if ye be Christs sheep, follow him; if ye be Christs servants, do the things which he saith; Lay out your selves wholly for Christ, you are not your own. If ye be Christs house, let the Lord Jesus rule in you; we shewed you that the Saints were Christs house; now as it was decreed by that King, *Esth.* 1. *ult.* that every man should bear rule in his own house; O let not the devil bear rule, nor any lust bear rule in you, but let Christ bear rule in his own house: ye are Christs, his own house: and is it not lawful for a man to do what he will with his own? saith Christ. O be you willing to be at Christs dispose in every thing, and let Christ do what he will with you and in you.

Use 4.

By all that hath been said, I hope you that have been hitherto enemies of Christ, opposers of him and his ways, that even you are now willing to be Christs, and say O that I may be Christs! the Lord Jesus giveth you incouragement saying, Whosoever cometh to me, I will in no wise cast out: whatsoever thou art, come to Christ and thou shalt be welcome: the arms of Christ

are wide open to receive poor ſinners; and what happy men and women will you be, if you be Chriſts? and why may you not yet be Chriſts, and ſo *Abrahams* ſeed, and heirs according to the promiſe? as the Lord Jeſus ſaid, God is able of theſe ſtones to raiſe up children unto *Abraham*; though at preſent you have never ſuch ſtony hearts, yet the Lord is able to break your ſtony flinty hearts upon the ſoft pillow of free-grace: and ſo to make you Chriſt his children, and ſo the children of faithful *Abraham*: and though you are not yet Chriſts people, yet what ſaith the Lord? I have called them my people which were not my people; O that theſe dry bones may live; O that your eys might be opened, that the god of this world might no longer blinde your eyes, but that the light of the glory of God, that ſhineth in the face of Jeſus Chriſt, might ſhine into your hearts.

ELE-

ELECTION before the FOVNDATION of the WORLD.

Sermon II.

Act. 13.48.

And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed.

YOu have in this chapter, *Paul* preaching forgiveneſs of ſins by Jeſus Chriſt, aſſuring the people, that whoſoever believe on him, ſhall be juſtified from all that they could not be juſtified by the Law of *Moſes*; all that believe,

Jew

Jew or Gentile; here he holdeth forth the righteousness of God, which is by faith of Jesus Christ to be unto all and upon all them that believe, and sheweth them that Christ is set to be a light of the Gentiles, that he should be for salvation to the ends of the earth: now many of the Jews spake against those things which were spoken by *Paul*, contradicting and blaspheming, and put away this Doctrine of Grace; but when the Gentiles heard this, they glorified the word of the Lord; and though so many despised, rejected, and set Christ at nought, yet saith he, as many as were ordained to eternal life believed; those among them that belonged to the election of Grace, the Lord gave them Faith, overcame their hearts to believe on his dear son; the word that is translated Ordained, is τεταγμενοι, it signifieth chosen, appointed, ordained; some would translate the words, as many as were fitted and disposed in themselves for eternal life, believed; but what an absurd thing is this? for then it would follow, that men were fitted for eternal life before they believed, when as Christ saith He that believeth on the son, hath everlasting life.

Doctrine 1. That the God of all Grace, whose councel shall stand, and who will do all his pleasure out of meer Grace, hath absolutely ordained, chosen, and appointed a certain number of poor sinners unto eternal life and glory.

Doct. 2.

Doct. 2. That though ſo many deſpiſe and ſlight Chriſt; yet thoſe who are ordained, choſen, and appointed unto eternal life, ſhall certainly believe through Grace; the Lord will give them Faith.

We begin with the firſt of theſe Doctrines for the opening of which, according to the meaſure of the gift of Chriſt we ſhall

I. Shew you how this ordaining and choſing unto eternal life is held forth in the Scriptures.

1. Its held forth to be from all eternity; this chooſing is not in time; we love him becauſe he firſt loved us, *Epheſ.* 1.4. *Who hath choſen us in him before the foundation of the world*, that is to ſay, we who now believe in Chriſt, were choſen in him from all eternity; ſo *Rom.* 9.11,12,13. Before the children were yet born, neither had done good or evil, that the purpoſe of God according to Election might ſtand, not of works, but of him that calleth, *Jacob have I loved, and Eſau have I hated*; let not Chriſtians think that God did not ordain them to eternal life before they believed; O he loved you with a *Jacob*-love from all eternity, as 2 *Tim.* 1.9. *before the world began*: And ſaith *Job* concerning God, he is of one minde, and who can turn him? and ſaith he perform-

Deus nihil cognoſcit, vel vult, iam, quod etiam ab æterno non noverit atque voluerit. Piſcators Theſes. p. 309.

eth

eth the thing that is appointed for me; God is not of one mind in time, and in another from eternity, but of one minde. (*Job* 23. 14.)

2. The Lords ordaining a certain number to eternal life, was not out of a foresight of their faith and good works, *Ephes.* 4. 4. he chose us that we should be holy, not that he foresaw we of our selves would be more holy and better then others: but that we should be holy and without blame before him in love: and therefore this is no Doctrine that will make men despair, as the Papists imagine, and the By-shops of iniquity in former times, who therefore forbad any to preach Election from all eternity: but I say its no Doctrine to make men despair; for though they at present be wicked and prophane, yet seeing the Lord hath not elected any for any deserts in themselves, but hath loved them freely, they have no cause to despair that they belong not to the Election of Grace: therefore *Ephes.* 1. 5. saith the Apostle, *Having predestinated us to the adoption of children by Jesus Christ, according to the good pleasure of his will:* I, that's the reason why the Lord hath ordained any of you to eternal life: not for any desert in you above others, but it was the fathers pleasure to give you a kingdom; the Lord was free either to ordain you to eternal life, or to damn you: but it was his pleasure, the good pleasure of his will: when the Lord from all eternity had all

the

the ſons of men in his eye, he had mercy upon whom he would have mercy, and ordered our eternal conditions according to the councel of his own will.

3. God hath ordained Jeſus Chriſt his dear ſon to be the way and means by which thoſe whom he hath ordained to eternal life ſhall be ſaved, and by no other means; therefore a certain number are ſaid in the Text to be ordained unto eternal life; ſo the Lord Jeſus, the Apoſtle ſaith, 1 *Pet.* 1. 20. was fore-ordained before the foundation of the world; hence in that place named before, we are ſaid to be choſen in him who hath ſuffered for our ſins, the juſt for the unjuſt, that he might bring us to God; he was ordained to bring us to that eternal life, unto which we were ordained by the father, hence alſo doth the Apoſtle ſay, *the gift of God is eternal life through Jeſus Chriſt our Lord,* (*Rom.* 6. *ult.*) and ſaith he (in another place) In hope of eternal life, which God that cannot lye promiſed before the world began, (*Tit.* 1. 2. 2 *Tim.* 19.) this eternal life was promiſed to Chriſt as the head of that body the Church, for whom he was to die; and in another place ſaith he, Who hath ſaved and called us, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began; and further, He hath not appointed us unto wrath,

but

but to obtain salvation by our Lord Jesus: that eternal life, that the Lord hath ordained or appointed any of us to, he hath ordained and appointed us to obtain by Jesus Christ; therefore the Scripture telleth us how he *hath laid help upon one that is mighty*, and laid our iniquities upon Christ, and that by his stripes we are healed.

4. Those who are thus ordained unto eternal life, are through the blood of Christ which cleanseth them from all sin, as righteous before God as if they had never sinned: having all their sins forgiven them for his names sake, who hath born the chastisement of their peace: hence saith the Apostle, *Who can lay any thing to the charge of Gods Elect?* that is, those whom he hath ordained unto eternal life: for saith he, It's God that justifieth: it's Christ that hath died, yea rather that is risen again, (*Rom.* 8. 33, 34.) Though your sins are more then the hairs of your head, yet you are justified freely by Grace through the redemption which is in Jesus Christ: the Law can lay nothing to your charge: for Christ is the end of the Law for righteousness and hath taken away the curse of the Law by being made a curse for you.

5. Its impossible for the Elect and those that are ordained unto eternal life, to be totally and finally deceived in those things that are necessary to salvation: but they are preserved to the heavenly

heavenly kingdom, unto which they were ordained, and are kept by the mighty power of God through faith unto salvation, (*1 Pet.* 1,5.) and therefore in that 24 of *Matthew*, Christ having told them, *v.* 5. that many should come in his name, and say I am Christ, and deceive many, saith, *v.* 24. that the false Christs and false Prophets shall shew great signs and wonders, in so much that *if it were possible they should deceive even the very Elect*: Mark, if it were possible; but as if Christ had said, though many shall be deceived by these false Prophets, and shall follow their pernicious ways, yet it is impossible for the Elect, those whom my Father hath ordained to eternal life, to be deceived by them; for though the Elect may err in things of less concernment, yet the Spirit of Christ will lead them into all truth that is necessary, that is essential to a Christian; and we have a notable Text to cleer this further, in 2 *Tim.* 2. 17.18.19. The Apostle having spoken of *Hymeneus* and *Philetas*, how their words did eat as a Canker, and that had overthrown the Faith of some, perswading them that the Resurrection was past already; *Nevertheless saith he, the Foundation of God standeth sure, having this seal, the Lord knoweth them that are his*: as if the Apostle had said, *Hymeneus* and *Philetas* may deceive many and may draw many Disciples after them, but the foundation of God standeth sure,

the Lord knoweth them that are his, he knoweth whom he hath chosen and ordained unto eternal life; and let *Hymeneus* and *Philetas*, and all the devils in hell do what they can, they cannot pluck any of them out of his hands: all the policy of the devil, and all the wit of the greatest Scholars in the world cannot deceive the weakest Christian totally and finally in any point necessary to salvation.

6. Those whom the Lord hath ordained unto eternal life, he hath as well ordained them to the means as to the end; that is to say, To faith in the Lord Jesus, effectual calling and perseverance; hence the Apostle speaketh of our being *called according to his purpose*, *Rom.* 8. 28. So that it was not onely the purpose of God to give us eternal life, but also it was his purpose also to give us faith in his Son, to call us out of darkness into marvellous light, and so to make us meet for the inheritance of the Saints in light, *Ier.* 31. 3. I have loved thee with an everlasting love; therefore with my loving-kindness have I drawn thee; no man comes to Christ but he whom the Father draweth; and he draweth all those to Christ whom he hath thus loved with an everlasting love, and thus ordained unto eternal life: and therefore saith the Apostle, whom he hath predestinated, them he hath also called.

7. *All things shall work together for good to*

them

them that love God, who are the called according to to his purpose (*Rom.* 8. 28 2 *Cor.* 4. *ult.*) all things, all their sufferings and affliction, as the Apostle saith, Our light afflictions that are but for a moment, work for us a far, more exceeding and eternal weight of Glory; all their temptations, poverty, sickness, disgrace in this world, all work together for their good; all their losses, crosses; that when they shall see another day how the Lord turned those evils to good, they shall see and say, they could not have been without any of them: and though they dare not sin that Grace may abound, yet they see that their sins make them walk more humbly with God, make Christ more precious to them, and death it self worketh good to them: for thereby they come to that eternal life and glory, unto which the Lord hath chosen them, and ordained them, they come to that rest, for the people of God to stand before his face for ever.

8. Those whom the Lord hath ordained unto eternal life, can never fall away, shall never be left, nor finally and totally forsaken of God: for he is the Father of lights, and with him there is no variableness, nor shadow of turning: (*Jam.* 1. 17.) as he loved them from all eternity, so he loveth them to all eternity: the gifts and calling of this unchangeable God, are without repentance, he changeth not: therefore we sons of Jacob, notwithstanding

our many weaknesses and failings, are not consumed; once chosen in Christ, we are always beloved; the Lord knew from all eternity, all the sins that ever we should commit; and yet he set his heart and love upon us, and ordained us unto eternal life, unto which all the Elect are as sure to be brought as if they were there already: I know this doctrine is very much distasted by the world; and it was one of the Articles which the bloody Book of Papists laid to that famous Martyr *John* Marryrs *Hus*, whom they put to death, That the predestinate cannot fall from grace; for they have a certain radical grace rooted in them, although they may be deprived of the abundance of Grace, and the vigour and comfort of Grace for a time; perseverance in Grace is the fruit of electing love; and whom the Lord hath ordained unto eternal life, he will give unto them eternal life, and they shall never perish neither any be able to pluck them out of his hands; they shall not totally and finally depart from him, and so perish, (*Joh.* 10. 28. *Jer.* 31.) but he will put his fear into their hearts, that they shall never depart from him; and all the devils in hell shall not be able to pull them out of the hands of the Father, who is greater than all, and holds them fast in the arms of free-grace so that the gates of hell shall not prevail against them, so that this Mount-Sion, this che-

Semel electus semper dilectus.

pag. 226.

ſen generation ſhall not be moved, but are preſerved to the heavenly kingdom.

Object. 1. This Doctrine, will ſome ſay, will make men licentious, and live as they liſt.

Anſw. The Lords abſolute ordaining of a certain number to eternal life, can no way make any of them who are ſo ordained, to take liberty for ſin; for all the choſen generation are led by the Spirit of God, which is the Spitit of holineſs, and they know they were created in Chriſt Jeſus unto good works, (*Eph.* 2. 10.) which God before ordained they ſhould walk in them; when the Lord ordained them to eternal life, he ordained them to holineſs and good works, and did predeſtinate them, as to eternal life, ſo alſo to be conformable to the image of his ſon, that as they have born the image of the earthly, ſo they may bear the image of the heavenly: and therefore all that are thus ordained unto eternal life, ſhall put on the new man, which after the image of God is created in righteouſneſs and true holineſs: and therefore Arguments from hell and wrath, do not work ſo much upon this choſen generation, to keep them from ſinning, but their being under the comforts, under the power and teachings of free-grace.

Obj. 2. But ſeeing all were loſt in *Adam*, why did God ordain ſome to eternal life, and not all?

Anſw. He hath mercy upon whom he will have mercy: and I may anſwer with the Apoſtle

Who art thou that replieſt againſt God? ſhall the thing formed ſay to him that formed it, why haſt thou made me thus? (*Rom. 9.*) Is there any unrighteouſneſs with God? God forbid: we allow the ſons of men to make choice of whom they will for their ſervants, and refuſe others: and to make choyce of whom they will for their friends, heirs; and yet vain man will ſcarce allow the great God of heaven and earth liberty to chooſe whom he will for for his ſervants, friends, heirs, and to refuſe others: but he doth whatſoever he will, and giveth no account of his matters.

The uſe that may be made of this Doctrine.

1. Its of uſe to the Saints, to keep them humble and to exclude boaſting: O let him that glorieth, glory in the Lord. When a Saint ſhall conſider, I was in the Lords hands, as clay in the hand of the Potter: I was at his diſpoſe to all eternity, whether I ſhould be for ever ſent to Hell, where is weeping, and wailing, and gnaſhing of teeth, or enjoy his preſence for ever, where is fulneſs of joy: I was as ſinful as any, as rebellious as any; the Lord ſaw no more worth in me then any others; and therefore, O what cauſe have I to lie low before him; I have not made my ſelf to differ; nothing but his free love hath made a difference between me and others; it was not becauſe I was more towardly then others in the day of grace: no, I was as a Bul-

an Almighty power of free-grace! turned me and I was turned. O the unsearchable riches of his Grace! as Christ said to his Disciples to keep them humble, ye have not chosen me, but I have chosen you; and may a believer say, though now I am made a partaker of the divine nature, and have Christ formed in me, and have much of God in me: yet the Lord loved me freely, even, when I was in my blood and filthiness, and had no beauty in me; and all the graces that I have, are the comeliness which he hath put upon me; it was not my willing or running, but God that shewed mercy.

Use 2. It may be of use to the Saints under weaknesses and corruptions. Lord, thou knewest when thou ordainedst me unto eternal life, all the sins that ever I should commit; thou knewest how little Glory thou shouldst have by me, and yet thou didst chose me to life and glory: O my God, thou hast loved me freely, and though I have so many weaknesses and failings, yet thou wilt not cast me off.

Use. 3, This Doctrine lets us see the freeness of Grace. O that when God had all the sons of men in his view, and saw them all in a lost and undone condition, that he should ordain this or that poor soul unto eternal life! O what ravishing, inamouring, astonishing grace was this! I believe its that which the Saints to all eternity shall admire and wonder at, saying, O that ever

God ſhould remember me in my own eſtate, and bring me unto this glory! What, ordain ſuch a ſinful creature as I am to eternal life, to ſtand before his face for ever, and be ever with the Lord? O that we could now ſee this choſing love in the heights, and depths, and breadths and lengths of it; it would appear wonderful to us, it would make us cry out, O that God who might juſtly have ordained me to hell, wrath, and eternal death, that ever he ſhould ordain me to eternal life.

Uſe. 4. This is matter of ſtrong conſolation unto the Saints, as Chriſt ſaid to his Diſciples, Rejoyce that your names are written in the Book of life, (*Luke* 10, 20.) One that hath taſted and experienc't the ſtrong conſolation that cometh from the knowledge of chooſing-love, would not for 10000 worlds be one of thoſe that have no part nor intereſt in that choice; and however many ſlight this ordaining to eternal life from all eternity, and the Lords writing our names in the book of life from all eternity, as *John, Mary, Thomas*; yet the time is coming when whoever is not found written in the book of life, ſhall be caſt into the lake of fire, *Rev.* 20. 15. And for that holy City, the new *Jeruſalem*, there ſhall in no wiſe enter into it any thing that defileth; neither whatſoever worketh abomination or maketh a lye, but they which are written in the Lambs book of life, *Rev.* 21. 27.

Vſe. 5. You that know you are of this bleſſed number, O that you may walk anſwerably to the great love of God towards you! O how ſhould this make you lay out your ſelves for God and be willing to ſpend and be ſpent for him! O ſay, hath the Lord ordained me unto eternal life, and ſhall not I be willing, if his glory call for it, be willing to part with this temporal life for him? as the Martyr ſaid, Welcome the Croſs of Chriſt, welcome eternal life; and for holineſs, you who are the choſen generation, and the royal Prieſthood, (1 *Pet.* 2, 9.) you muſt be a peculiar people, you muſt deny all ungodlineſs and worldly luſts, that you may ſhine as lights in the world, being holy and harmleſs, as ſons of God.

Vſe. 6. If it be ſo that there are a certain number of poor ſinners ordained to etenal life and glory; why then as the Apoſtle ſaith, 2 *Pet.* 1. 11. *Give diligence to make your calling and Election ſure,* that is to ſay, make ſure that you are elected by your being called out of darkneſs into marvellous light; thus we know our Election; for whom he hath predeſtinated, ſaith the Apoſtle, them he hath alſo called; O how many are there here amongſt us, that live without God in the world, and without Chriſt in the world: but if you belong to the number of the choſen generation, the Lord will call you into the fellowſhip of his ſon Jeſus Chriſt.

Quære. Why doth the Lord ſuffer ſome choſen veſſels, ſuch as *Paul* was, to go on 20, 30, it may be 40 yeers ſometimes before he call them?

Anſ. 1. If I ſhould give no other anſwer to this, then that the Lord ſuffereth them to go on in their natural condition thus for a great while, becauſe it ſeemeth good in his ſight, it were ſufficient.

Anſ. 2. But ſecondly, the Lord hereby lets poor creatures ſee the freeneſs and fulneſs of grace.

1. The freeneſs of Grace, that the Lord ſhould ſave and call poor ſinners that went on many yeers in their ignorance, prophaneſs, ſins and rebellions againſt him; and the freeneſs of Grace, that the Lord ſhould call a ſinner that hath been a rebel againſt him ſo long.

2. The fulneſs of Grace; Hence ſaith the Apoſtle *Paul*, I who was a blaſphemer, an injurious perſon, I obtained mercy, and the Grace of God was exceeding abundant (1 *Tim.* 1. 13. 14) Mark, the Grace of God was not onely abundant but exceeding abundant: *Paul* was an elect veſſel, and yet went on many yeers in his ſins and rebellions againſt God; and now for God to call ſuch a great ſinner, here was Grace exceeding abundant: this ſheweth a free Chriſt, and a full Chriſt.

Anſ. 3 God hath appointed a certain time for the calling of thoſe whom he hath ordained unto eternal life, which time and ſeaſon will be moſt

moſt for the glory of his free love to them and in that time they ſhall certainly be converted; for he that hath determined at ſuch a time to call us, is able to do it.

Anſw. 4. That others may have encouragement to come to Chriſt, ſuch a one as *Paul*, and *Nicodemus*, and many others, though they live many years in a natural condition, yet were called, though at the ninth, tenth, or eleventh hour: and Lord, I wait upon thee to call me: and ſpeak Lord, for I deſire to hear thy voice; and *Paul* ſaith, that Jeſus Chriſt ſhewed forth all long-ſuffering in him for a pattern to them who ſhould afterwards believe on him unto life everlaſting. 1 *Tim.* 1. 16.

Now to make an end of this firſt point, I ſtill preſs home this exhortation, to make your calling and Election ſure; O conſider this day, whether you be effectually called; hath the ſound of the everlaſting Goſpel awakened you? have you heard the voice of the ſon of God? ſee 2 *Theſ.* 1. 4, 5. Knowing brethren, Beloved, your Election of God: for our Goſpel came not unto you in word onely, but alſo in power and in the Holy-Ghoſt, and in much aſſurance; this is an evidence of your Election of God, that he hath ordained you unto eternal life: when as the Goſpel of Chriſt cometh in the power of the ſpirit of Chriſt into your hearts, that the preaching of the Goſpel openeth the everlaſting

ing doors of your hearts for the Lord Jesus the King of Glory to enter in, and to dwell in your hearts by Faith; this I say is a certain evidence of your being ordained unto eternal life; but if our Gospel be hid, its hid to them that are lost.

I know you cannot all believe and receive this Doctrine which I have preacht to you this day; but as Christ said, he that is able to receive it, let him receive it, & lay up these sayings in his heart.

*Obs.*2. THat though many despise and reject the Lord Jesus Christ; yet those whom the Lord hath ordained to eternal life, shall certainly believe on Christ; the Lord will give them Faith.

Methinks the naming of this Doctrine from the Text taketh away that passionate objection of some against Election of a certain number to life and glory from all eternity; their Objection is, If there be such an absolute ordination of a certain number to eternal life, what need the Gospel be preach'd? they shall certainle be saved. This Text furnisheth us with a full answer to it; for this is cleer from it, that those whom the Lord hath ordained to eternal life, that he hath also appointed them to believe on the Lord Jesus Christ; now the preaching of the Gospel is the ordinary way that God taketh to work Faith; or take it thus, The Lord hath chosen and ordained a certain number of poor

creatures to eternal life; He hath appointed that theſe ſhall believe on the Lord Jeſus Chriſt, and Faith cometh by hearing, as the Apoſtle ſaith, How ſhall they believe on him of whom they have not heard? and how ſhall they hear without a preacher? *Rom.* 10.

Two conſiderations mightily eſtabliſh the ſpirits of thoſe that preach the Goſpel.

1. That though many deſpiſe and reject the Lord Jeſus Chriſt, yet as the Prophet *Iſaiah* ſaid, Yet ſhall I be glorious in the eyes of the Lord; and ſaith he, My Judgement is with the Lord, and my work is with my God.

2. That as many as are ordained to eternal life, ſhall believe on Chriſt; for as it was here, ſo will it be unto the end of the world that in every Family, Town, City, Nation, as many as are ordained to eternal life, the Lord will give them Faith; and although the precions word to many of you is as water ſpilt upon the ground, and you profit no more then the ſeats you ſit on, yet this beareth up my ſpirit, *Rom.* 11. 7. The Election hath obtained, though the reſt are blinded and hardned; and therefore ſaith Chriſt to the Phariſees, *Ioh.* 10. 25 26. ye believe not becauſe ye are not of my ſheep; but ſaith he, My ſheep hear my voice, and becauſe they only believe on Chriſt, therefore true Faith is called the Faith of Gods Elect, 1 *Pet.* 1. 1.

Now we come to ſhew you what it is to be-

Its to receive the Lord Jesus Christ the King of glory into our hearts, and to rest and relye upon him, and upon him onely, for life and for salvation.

Explanation. It is to receive the Lord Jesus Christ] Thus Christ describeth Faith, *Ioh.* 1. 11, 12. To as many as received him, to them gave he power to become the sons of God, even to as many as believed on his Name: so that to believe on his Name is to receive him; it is not a receiving of this or that opinion or Notion of Christ. but there is in believing a receiving of Christ himself; the everlasting doors which were bolted and lockt against Christ, are set open, that he the King of glory may come. and enter in; hence saith the Apostle, 2 *Cor.* 13. 5. Examine your selves whether ye be in the Faith or no; know ye not your selves how that Jesus Christ is in you, except he be reprobates? there the Apostle maketh being in the Faith, and Iesus Christs being in us, all one.

2. Futher, it is a receiving of the Lord Jesus Christ the King of Glory] At Conversion a soul receiveth Jesus Christ as a King, to rule, reign and govern in him, desiring that Christ may subdue all things unto himself in the heart, and though other Lords have had dominion over him, yet now he desireth that all high thoughts and imaginations should be cast down, and the Lord Jesus Christ onely command and and rule in him. 2. Further

3. Further, it is a receiving of the Lord Ieſus Chriſt the King of glory into our hearts; many receive notions of Chriſt into their heads, and think they are ſome body; they can hold an Argument, and can ſay, that Ieſus Chriſt died for all *Adams* poſterity, and ſo for them, and think they have attained a great matter; Alas, the bed is too ſhort, this is covering too ſcant; O doth Ieſus Chriſt live in your hearts! Is Chriſt in you the hope of glory? If Chriſt be not in you whilſt you live, there is no hope of glory for your when you die; doth the Lord Ieſus dwell in your hearts by Faith? as the Apoſtles phraſe is, *Eph.* 3.17. Can you ſay with the Apoſtle *Paul*, I live, yet not I, but Chriſt liveth in me; that you do not ſo much live and act, as Chriſt lives and acts in you, and that the life that you live in the fleſh, is by the Faith of the ſon of God.

4. Further, its to reſt, relie, and truſt unto the Lord Ieſus, and to him onely for ſalvation: not truſting to Chriſt and your works together: but looking upon our ſelves as the greateſt of ſinners, and all our own righteouſneſs but menſtruous rags, and ſo count all things but loſs and dung that we may win Chriſt, and be found in him not having on us our own righteouſneſs according to the Law, but that which is by the Faith of Chriſt, the righteouſneſs which is of God by Faith. (*Philip.* 3. 8, 9.) ſo that thoſe who go about to eſtabliſh their own righteouſ-

neſs

neſs, believe not on Chriſt, ſubmitting not to the righteouſneſs which is of God by Faith: and yet theſe will needs be called Chriſtians, like that *Iſa.* 4. 1. In that day ſeven women ſhall take hold of one man, ſaying, We will eat our own bread, and wear our own apparel, onely let us be called by thy name, to take away our reproach: ſo many would be named by Chriſts name, to take away their reproach: but they will eat their own bread, live upon their own righteouſneſs: and wear their own apparel: they will be found in their own righteouſneſs: but theſe are not the Spouſes of Ieſus Chriſt, theſe are not true believers; there muſt be an uncloathing and ſtripping of our ſelves naked, that we may be cloathed upon with the Robes of Chriſts righteouſneſs; a true believer is nothing in himſelf, and all in Chriſt. Now of this Faith there are ſeveral degrees.

1. Little Faith, as Chriſt ſaid to his Diſciples, *O ye of little Faith*; indeed it may be ſaid to moſt of us that are Chriſtians, O ye of little Faith, and little love, and little ſtrength; we are but as the ſmoaking flax, and as the bruiſed Reed (*Rom.* 4. 19.) yet if our Faith be true, though it be little, our condition is ſafe: for he with whom we have to do will not quench the ſmoaking flax, nor break the bruiſed Reed: a little Faith is better then ten thouſand worlds: ſuch Chriſtians lie under many doubtings, and often go mourning

mourning without the Son: and when at the beſt, cry out, Lord, I believe, help my unbelief; and though ſuch have not ſo much comfort as others, yet their condition is as ſafe; Ieſus Chriſt ſaith, He that believeth on the Son, hath everlaſting life, (*Ioh.*3. *ult.*) He doth not ſay, he onely that knoweth, he that believeth and hath a ſtrong Faith, hath eternal life; but he that believeth; thou that haſt true Faith in the Lord Ieſus, though it be little, thou art as ſure of eternal life, as *Paul* or the higheſt ſcholars in the ſchool of Chriſt, though thou doſt not know it.

2. Great Faith, as Chriſt ſaid to the woman, O woman, great is thy Faith; we are ſaid to have great Faith, when we are not able to queſtion the love of God towards us in afflictions, temptations, chaſtiſements; yea in our ſlips and backſlidings, (*Luk.*7. 9.) that even then, though we abhor our ſelves in duſt and aſhes for our backſlidings, that yet we queſtion not the love of God to us; this ſheweth us to have great Faith, and ſtrong Faith.

3. Degree of Faith is, when a ſoul attaineth to that which the Scripture calleth full aſſurance of Faith, *Heb.*10. 22. A ſoul that hath attained to this degree of Faith, is more holy then other Chriſtians, more dead to the world, and ſeldom is troubled with doubtings; all Chriſtians are to preſs after this; the Lord ſometimes gives the Saints this full aſſurance of Faith, when they

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are to walk in the valley of the shadow of death, and this maketh them fear no evil, but fortifieth their hearts against death, which is the King of terrours; O how welcome and easie is death to such! they are desirous to be dissolved to be with Christ.

I would speak something further to you concerning Faith.

As first, That it is the gift of God, its not a thing in our own power; if without Christ we can do nothing, then not believe on Christ; men talk great swelling words of the power of the creature; but what saith the Scripture? *Eph.* 1.19,20. and what is the exceeding greatness of his power to us-ward who do believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead; you that have had true Faith wrought in you, you know there was mighty power put forth indeed; that false vain Faith which many have, is wrought without this mighty power; but saith the Scripture, They shall be a willing people in the day of my power, (*Psal.* 110.3.) When the day of Christs power cometh, then we are made of unwilling, willing to come to Christ; and saith the Lord, I have loved thee with an everlasting love, therefore with my loving kindness have I drawn thee, (*Jer.* 31. 3.) as if he had said, Thou wast backward, and stubborn, untoward in the day of Grace, but I had infinite un-

speakable

ſpeakable love to thee, and therefore with my loving kindneſs have I drawn thee; as a dead man, call him, yet he ſtirreth not; he cometh not to you, we are naturally dead in treſpaſſes and ſins; but a dead man may be drawn whither you will; the Lord cometh, and with his Almighty power plucks us, and draweth us as firebrands out of the fire; Faith therefore is called the work of God, not onely becauſe its the work that is moſt pleaſing, without which its impoſſible to pleaſe God; but likewiſe becauſe it is of his working in us, and therefore called Faith of the operation of God, *Col.* 2. 12. Its as hard a thing for us to believe the Goſpel, as to keep the Law.

2. Thoſe to whom the Lord hath given true Faith, its impoſſible for them totally and finally to loſe that Faith; for as Jeſus Chriſt is the Author, ſo is he the finiſher of our Faith, (*Heb.* 12. 2.) perfecting that which concerneth us. Jeſus Chriſt prayed for *Peter*, that his Faith might not fail, *Luke* 22. 32. and the Father alwayes hears him; and for this cauſe they can never come to be unbelievers again; and indeed Faith is kept as a ſpark in the midſt of the Sea. O what a wonder is it, that notwithſtanding all the ſins and backſlidings of Saints, that yet all the devils in Hell cannot make us let go our hold on Chriſt, but they will ſay in dark dayes and ſad hours, as *Iob* did, *though he kill me, yet will I*

put my truſt in him, thus we are kept by the mighty power of God, through faith, unto ſalvation, that the Lord keeps them in a way of believing and dependance upon Chriſt. He that hath begun a good work in them, will perform it to the day of Chriſt, *Phil.* 1. 6.

3. Faith is given to us upon Chriſts account, and for his ſake; as *Phil.* 1. 29. it is given to you on the behalf of Chriſt to believe; it is that which Jeſus Chriſt hath purchaſed for all thoſe for whom he died, as well as remiſſion and forgiveneſs of ſins.

4. Faith its an excellent grace; ſome call it the mother grace; our joy and peace cometh in by believing, (*Rom.* 15. 13.) we draw waters out of the wells of ſalvation with the Bucket of Faith; by faith alſo we have acceſs to God with a holy boldneſs; we come to him (*Eph.* 3. 12.) as a child to his Father, yea we live by the Faith of the Son of God; yea we do wonderful things by faith, as we read in *Heb.* 11. of thoſe who through faith ſubdued kingdoms, wrought righteouſneſs, out of weakneſs were made ſtrong, by faith we obey God and follow his leadings in ſtraights, difficulties, and hard things to fleſh and blood, as we read in that chapter, how *Abraham* by faith, when he was called out by the Lord from his own Country and acquaintance, obeyed and went out, not knowing whither he went; yea by faith we

honor

honour God as much, if not more, then by our Prayers and other performances; as it was said, *Abraham* believed and gave glory to God. And the reason why God honoureth Faith so much, is because faith honoureth him so much.

Use 1. Is it so, that as many as are ordained unto eternal life, though others reject Christ, yet they believe on him unto life everlasting? then O examine whether you believe on Christ, prove your selves whether you be in the faith or no.

1. *The Faith of Gods elect worketh by love*, Gal. 5. 6. Its no notional thing, but it worketh in the heart dear love and affections unto Christ: can a man believe on Christ, and yet have no love to Christ? it worketh also love in our hearts unto all Saints, as the Apostle, *Philem.* 5. puts them together, Faith in the Lord Iesus, and love unto all Saints: yea and this faith is said to work by love, because those who truly believe on Christ are not put upon good works by legal terrors and fear of hell, but the love of Christ constraineth them to holiness, and restrains them from sin.

2. To them who truly *believe Jesus Christ is precious*, 1 Pet. 2. 7. Men may have a notional knowledge of Jesus Christ, and say with the Spouse, that he is the chiefest of ten thousand, and that he is altogether lovely: but yet still Christ is not precious to them: its but those that have an experimental knowledge of the excel-

lency of Christ, they have precious thoughts of Christ: therefore saith *David*, *Thou art fairer then the children of men*; *Grace is poured into thy lips*. O consider, Is Jesus Christ precious to you? is he the Pearl of great price in your eye? surely you cannot lay the whole weight of your souls upon Christ, but you must have precious thoughts of him.

3. True faith is lively & active in holiness: therefore the Apostle saith that faith without works is dead (*Jam.*2.20.) True Faith quickens us to holiness, and walking with God, and doth not make us loose and licencious, but it purifieth the heart and life, (*Act.*15.9.) The more we believe on Christ, the more abounding in good works; the more we believe on Christ the more power against temptation, and the more power against corruption.

Use 2. To you that believe on Christ; let me beseech you to be careful to maintain good works, as *Tit.* 3.8. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works; these things are good and profitable unto men. Mark, The Apostle would have Believers be constantly put upon good works, yet not as to think to be saved by them in whole or in part; that is freely by grace; but saith he, these things are profitable unto men; to live convincing lives, to be ho-

ly and harmleſs, as ſons of God, doth adorn the Doctrine of God our Saviour, doth alſo convince men that God is in us of a truth: O how careful ſhould believers be in their walkings! how circumſpect! the Apoſtle biddeth them *Ph.* 4.1. that whatſoever things are honeſt, juſt, lovely, of good report; and if there be any vertue, and if there be any praiſe, think on thoſe things; I pray obſerve that Scripture; believers muſt not onely be careful that they do nothing but what is honeſt and juſt; to ſay ſuch a thing is juſt for me to do; but what followeth? whatſoever things are lovely and of good report; ſo that a believer muſt conſider further, will ſuch an action preſent Religion lovely in the eyes of thoſe that are without? is ſuch a thing of good report? will it not cauſe the way of truth to be evil ſpoken of? O we ſhould rather deny our ſelves in many things, which it may be we might do lawfully, then that Religion ſhould ſuffer by us, and the Doctrine of God & our Saviour be blaſphemed. In a word, a believer in his walkings ſhould not conſider onely whether it be lawful for him to do this or that, but alſo whether it be expedient.

Thirdly, Let me ſpeak a word to them that believe, that ye may believe as the Apoſtle ſaith, 1 *Joh.* 5.15. *Theſe things have I written unto you that believe on the name of the ſon of God, that ye may know that ye have eternal life, and that ye may believe on the name of the ſon of God;*

that is to say, that their faith might be stronger; and the Apostle writing to the Believers, 2 *Thes.* 1. 3. saith he, we are bound to thank God always for you, as it is meet, because your faith groweth exceedingly. O tis an excellent thing when faith groweth exceedingly; when little faith groweth great faith, and weak faith strong faith; Now those things by which our faith groweth are,

1. By our union with Christ; as the branches of a tree grow by their union with the tree, and fetching sap from the root, so doth our faith grow by union with Christ, partaking of the sap and fatness of the Lord Jesus that green fir-tree in whom is all our fruit found.

2. Our faith groweth by afflictions and persecutions; its with the faith of the Saints as with Camomile; the more its trodden upon, the more it groweth; and saith the Lord by the Prophet, I will leave a poor and an afflicted people, and they shall trust in the name of the Lord; when the people of God are an afflicted people, then doth their faith and dependance upon God grow strong, and as Mount-Sion which cannot be moved; and therefore some Christians have found this by experience, that when they have gone on in a prosperous condition in the world, they have not had so much faith and dependance upon God, as he hath been pleased to give them in straights and difficulties.

3. Our

3. Our faith groweth by promiſes; they are indeed but dry breaſts when the Lord doth not ſpeak to us by them: but the Lord giving ſuch a promiſe to the ſoul, as, *Hoſ.* 14.4. *I will heal thy backſlidings, I will love thee freely*: O how doth it encreaſe our faith, and ſtrengthen our faith! and as faith at firſt converſion in Gods ordinary way of diſpenſation cometh by hearing: ſo 1 *Pet.* 2. 2. *As new born babes deſire the ſincere milk of the word, that ye may grow thereby*: and likewiſe Eph. 4. *He hath given gifts unto men for the perfecting, till we all come to the unity of the faith, and of the knowledge of the ſon of God, unto perfect men.*

4. Praying in the Holy-Ghoſt is a means of the growth and increaſe of faith, *Jude* 20. Building up your ſelves in your moſt holy faith, praying in the Holy-Ghoſt; therefore, O that you who are believers, might pray much in the Holy-Ghoſt, ſaying with the Diſciples, *Lord, increaſe our Faith*: our Faith is but little Faith; Lord increaſe it; O give us the full aſſurance of Faith.

O that thus you might grow in Faith, where faith groweth and increaſeth, there holineſs increaſeth, love to Jeſus Chriſt increaſeth, true Repentance increaſeth, as a man of God ſaith, All the tears of true repentance come trickling down from the eye of faith. Thus if you grow in the grace of faith, you will alſo grow in the grace of love, and you will grow in the grace

of Repentance, ſelf-denyal, patience and every good work.

Uſe 4. A word to you who are unbelievers. O that you may believe on the Lord Jeſus Chriſt that you may be ſaved! he that believeth not on the Lord Jeſus, the wrath of God abideth on him. O you little think what it is to lie under the wrath of God.

Obj. 1. But its preſumption for me to believe, I am not humbled enough to believe; I muſt tarry till I be ſo and ſo qualified.

Anſw. Jeſus Chriſt ſaith, whoſoever cometh to him, he will in no wiſe caſt out (*Ioh.* 6.) and ſaith by the Prophet, *Ho every one that thirſteth come ye to the waters, buy wine and milk without money and without price,* (*Iſa.* 55.1.)

Obj. 2. But I am a great ſinner.

Anſw. But Jeſus Chriſt is a great Saviour, mighty to ſave; Chriſt is as mighty to ſave as ſin is to damn; his blood cleanſeth from all ſin; (1 *Ioh.* 1.7.) and whoſoever believeth on him ſhall be juſtified from all things, from which they cannot be juſtified by the Law of *Moſes*; he is able to ſave to the utmoſt all them that come to God by him; and is not here encouragement enough for the worſt of ſinners to come to Chriſt? there are ſome who think they do much when they tell men that Jeſus Chriſt died for all *Adams* poſterity, and think that this will make men believe on Chriſt: I cannot but wonder

wonder that men ſhould make that the ſubject of all their preaching, to perſwade men that Jeſus Chriſt died for every one of them. Alas, go into a Town, and talk with men and women, and you ſhall ſcarce find a man or woman that doth not believe that, unleſs it be two or three Chriſtians in the Town; but the reſt are ignorant, and prophane that which they believe; and its that which maketh them think their condition is good; for they will ſay God is merciful, and Jeſus Chriſt died for me, and for all mankind, as their old Catechiſm taught them: what is this but to nouriſh men in their ignorance of Chriſt, giving them a broken reed to lean upon? but I ſay, is not here encouragement enough for ſinners to come to Chriſt, that he is able to ſave to the utmoſt, and caſts out none that come to him, but the arms of love and free grace embrace them! O you that are moſt rebellious and ſinful, come to Chriſt, you ſhall be welcome to him; though thou art ſinful, yet Jeſus Chriſt is righteous; though thou haſt ſinned, yet he hath ſuffered; believe on him, and thou ſhalt eſcape the damnation of hell, and there will be no condemnation to you; and Jeſus Chriſt doth not only accept of thoſe who are leſs ſinners, when they come to him, but he accepts of *Matthew* a publican, *Paul* a Blaſphemer, *Mary Magdalen* a harlot; O therefore that the Lord would put into your hearts this day to come to Chriſt, O, he will in no wiſe caſt you out.

CHRISTS

CHRISTS COMPASSIONS TO SINNERS.

Sermon III.

Luke 10. 33,34.

But a certain Samaritan, as he journied, came where he was, and when he saw him, he had compassion on him: And went to him, and bound up his wounds, pouring in oyl and wine, and set him upon his own beast, and brought him to an Inn, and took care of him.

OUr Lord Jesus Christ doth notably set forth in this Scripture, his great kindness, and love to sinners, under the notion of a good *Samaritan*, and a man that fell among theives:

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to some places of Scriptures Allegories are necessary, to some useful and convenient; as that parable of thee seed, and the sower, and the stony ground, *Matth.* 13. and *Paul* speaking of *Abrahams* two sons, the one by a bondwoman, the other by a free woman, which things saith he, are an Allegory; for these are the two Covenants, *Gal.* 4. 22, 23, 24.

Notwithstanding, we must draw nothing by way of Allegory, but what is agreeable to other Scriptures which are more plain and more easily to be understood, *ver.* 30. *A certain man went down from Jerusalem to Jericho*] this certain man may be *Adam*, the first man *Adam*, who went down from *Jernsalem*, from that state of holiness and communion with God, and fell among thieves; these thieves are the devils which are the faln Angels, which stript off his rayment: *Adam* by his fall was stript of his rayment. 1. Outward, which was his innocency, that we read in *Genesis*, that he saw his nakedness and was ashamed, and hid himself. 2. They were stript of their spiritual rayment, that their souls were left naked: and its conceived by some that it was Christ that appeared to *Adam* and *Eve*, *Gen.* 3. 21. where it is said, Unto *Adam* and to his wife did the Lord God make coats of skins, and cloathed them: there he had compassion of them: and their being cloathed with coats of skins, might hold forth their being cloathed

cloathed with Christs Righteousness; and here was a notable discovery of the mercy and compassion of this good Samaritan the Lord Jesus, that he should save *Adam* and *Eve*, who brought themselves and all their posterity into a state of enmity and rebellion against God.

And wounded him] O what a wound had *Adam* by his fall! such a wound, that unless this good Samaritan the Lord Jesus heal him, he will die and perish; a wound which himself could never cure.

And departed] So did the devil from *Adam*, when he had done him this mischief, left him in that miserable lost condition.

Half dead] There is a twofold life, spiritual and natural; he was half dead, spiritually dead, though he had a natural life; and so are all the sons of men by nature half dead; though they have a natural life, yet are they spiritually dead. *Eph.* 2. 1. *And you hath he quickned, who were dead in trespasses and sins:* and the Prodigals father saith, My son was dead, and is alive, was lost and is found. The dead shall hear the voice of the Son of man; and they that hear shall live.

Ver. 31. *There came a Priest that way, and when he saw him, he passed by on the other side: and likewise a Levite when he saw him, passed by on the other side*] This holds forth the insufficiency of the Law to help us in our lost condition; the

Law

Law made nothing perfect, but the bringing in of a better hope did; (*Heb.* 6. 19.) by the which we draw nigh unto God; therefore the Lord Christ is said to have obtained a more excellent Ministry, by how much also he is a Mediator of a better Covenant, established upon better promises; for if that Covenant had been faultless, then should no place have been sought for the Second; the Priest and Levite pass by and help him not: but saith the Text, A certain Samaritan as he came that way, when he saw him, had compassion on him, and went to him, and bound up his wounds, and poured in oyl and wine into his wounds. The Priests and Levites of the Law leave him in his misery, weltring in his blood, but our pitiful and merciful High-Priest, the Lord Jesus, he hath compassion on him: this Samaritan in the Text, is the Lord Jesus Christ: the Thief is the devil, who is the cruellest, bloodiest Thief that ever was in the world; he is a Thief, because he seeketh to rob God of his glory, and seeketh to rob us of our precious souls; Thieves have many cunning tricks to bring about their purposes, so hath the devil: therefore in the Scripture we read that he hath devices, that he hath wiles, and that he is a cunning Serpent.

Doctrine.

That Jesus Christ is the good Samaritan, who when all other things fail and help us not, yet he

he helps, seeketh and saveth poor lost ones: you see that the Priest and Levite help not; all things are but as Brooks that fail in Summer, but Iesus Christ that Fountain of living waters. *David* was in a sad condition, in *Psal.*38.4,5,6, 7,8. saith he, *Mine iniquities are gone over my head, and are become a burden too heavy for me to bear; I am troubled, and go mourning all the day long, I have roared by reason of the disquietness of my heart,* And v.11. saith he, *My lovers and my friends stand aloof from my sore, and my kinsmen stand afar off.*

Thus it is with us: the Law cannot help us, the devil seeketh to devour us, our own Consciences condemn us, and our friends and relations, like the Priest and Levite, stand aloof from our sores and wounds: and but that Iesus Christ the good Samaritan comes in to our help, we should perish; therefore saith *David* in the same Psalm, the 15 *v. In thee O Lord do I hope, thou wilt hear O Lord my God*: he will, and help, and save: other things stand at a distance: yea, I have observed this, that men who have made it their business to dispute some controversies, and have had many dearly beloved notions and conceptions about them: yet in time of temptation and desertion, those notions stand afar off, and yield no comfortings and revivings to the drooping fainting heart: nothing then but an experimental knowledge of, and true faith in the Lord Iesus stands the soul in stead. But

But that you may see more clearly and fully the tender mercies and compassions of this good Samaritan the Lord Iesus to poor lost ones, we shall make some Exposition of the Text.

1. Shew you how Christ is said to journey.
2. How he hath Compassion.
3. How he went to him.
4. How he bound up his wounds.
5. What is meant by pouring in oyl into his wounds.
6. What is meant by pouring in wine into his wounds.
7. What is meant by setting of him upon his own beast.
8. What is meant by the Inn he brought him to.
9. How he took care of him.

1. How the Lord Iesus this good Samaritan is said to journey.

By this is meant Christs being made flesh, and dwelling amongst his; he took a journey from heaven to earth, to seek and save that which was lost; he who was brought up always with God, and was continually his delight, came from the bosom of the Father, to bring us to the bosom of the Father.

Things to be considered in Christs journey,

1. In what manner, form, and habit he came in; the Scripture tels us, he came in the form of a servant, though he was Lord of all, and the brightnes

brightnes of the Fathers glory : yet in this journey he cometh in the form of a servant: (*Philip.* 2. 6, 7, 8.) he came to do the will of him that sent him ; the Lord Jesus came this journey in such a mean habit, that the Prophet *Isaiah* saith, His visage was marred more then any of the Sons of men: and that when men see him, they shall see no beauty in him, wherefore they should desire him: that is to say, those who looked onely at the outward appearance, seeing he came in the form of a Servant, without any worldly Pomp and state, therefore they would despise and reject him : but though the Lord Jesus came this first journey into the world in the form of a Servant: yet the second journey, that ere long he will take from Heaven into this world, will be mighty and glorious, when he shall come and reign in Mount Sion, and before his Antients glorious, taking to him his great power : wherefore saith the Prophet *Isaiah*, Who is this that cometh from *Edom* with dyed garments of *Bozrah*, travailing in the greatnes of his strength ? (*Isa.* 63. 1.) the Lord Jesus shall take that journey in the greatnes of his strength, coming in glory and Majesty : for then will the day of vengeance be in his heart, and the year of his redeemed be come.

The second thing to be considered in Christs journey, is what accommodations he had : he saith himself, *The Foxes have holes, and the Birds*

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of the ayr have nests, but the son of man hath not not whereon to lay his head. O the infinite condescension of the fellow of the Lord of Hosts, that though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich.

The third thing to be considered in Christs journey, is what usage he had from the world, when he journeyed and went up and down the world doing good; we find that the *Gadarens* despised him, were weary of his company, and beseecht him to depart out of their coasts. How was he reproached, called *Beelzebub*, the Prince of Devils? all the while he was in the world, he was a man of sorrows, acquainted with grief, and we hid as it were our faces from him, and at last he was betrayed into the hands of sinners, and they crucified the Lord of Glory: thus he died, that we might live; and suffered for our sins, the just for the unjust, that he might bring us to God, offering up himself in the eternal spirit, that he might obtain an eternal Redemption for us; and being thus put to death in the flesh, it being impossible for this holy one to see corruption, he arose from the dead, and went to appear in the presence of God for us, and so the Heavens contain him until the time of the restitution of all things, when he will take another journey into this world in power and great glory, and then shall have dominion from

Sea to Sea, from the Rivers to the ends of the earth; Behold he cometh this journey ere long, *Amen, even so, come Lord Jesus, come quickly.*

The second thing, *He had compassion on him*; There is a notable Scripture to shew the Lords compassions to sinners, *Ezek.* 16.5,6,8. No eye pittied thee to do any of these unto thee, to have compassion on thee; as here, neither Priest nor Levite pitied thee; poor creature, to do any of these things unto him, to have compassion on him, to binde up his wounds; but saith the Lord [illegible], When I passed by thee, and saw thee polluted in thy blood, I said unto thee, when thou wast in thy blood, live: O Christs compassions to sinners! he is eyes to the blinde, and feet to the lame: He standeth at the door and knocks, and saith Open to me; He succoureth them that are tempted, *Heb.* 2.18. we read of him, that in the days of his flesh he had compasion on the multitudes, and healed their sick; and the more bowels of mercy, and pitty, and compasion we have to them who are in the gall of bitterness, the more like to this good Samaritan, the Lord Jesus.

Thirdly, *He went to him*, Christ cometh to us before we come to him: we are drowning in the Sea of sin, and the Lord Jesus cometh to us, and taketh us by the hand, and lifts us out, puls us out. He went to the poor creature: we are dead in trespasses and sins, and Christ cometh to us,

us, cometh to our graves, and saith awake from the dead: we are prisoners and cannot stir, are fettered with sin, but the Lord Jesus cometh and saith to the prisoners, Go forth, and to them that are in darkness, shew your selves. O a tender-hearted Christ, who is found of them that sought him not! this man did not seek the good Samaritan, but the good Samaritan sought him; Christ came to seek as well as to save that which was lost, *Luke* 1.77,78. The day-spring from an high hath visited us, to give light to them that sat in darkness; the day-spring from on high is the Lord Jesus: and mark, he hath visited us; we were sick, and lay weltring in our blood: we stir not, but this good Samaritan cometh and visits the poor soul: and see further, To give light to them that sat in darkness: This was our condition, we sat in darkness, we did not set one step towards Christ, but sat still in our darkness of ignorance and sin, till Christ comes and guides our feet into the way of peace.

4. *He bound up his wounds*, Christ cometh not in vain to poor souls; he cometh to do them good, to save them, comfort them, binde up their wounds, *Isa.*61.1. The spirit of the Lord God is upon me, saith Christ, he hath annointed me to preach deliverance to the captives, and to bind up the broken-hearted: My brethren, if you were wounded for sin, the tidings of this good Samaritan would be glad tidings to your

souls: but O consider, when you have wounds of Conscience, doth this good Samaritan binde up your wounds, or do not ye your selves binde up your wounds with the rags of your own righteousnes? And I pray observe, He bound up his wounds, not one wound onely, we have many wounds, many sores; now Christ binds up all the wounds, he maketh all right in the soul: Christ is a cure for all our wounds, and we may try this and the other, but we shall finde them all Physitians of no value, we shall have cure only from the Lord Jesus; if the Priest and the Levite had come to the poor man, they could not have cured him, but the good Samaritan doth it throughly.

5. *He poured in oyl*, What is meant by this?

1. Oyl holdeth forth the Spirit, the unction from the holy one, *Psal.*41.7. 1 *John* 3. 20. This sheweth us how the Lord Iesus at conversion giveth poor creatures his Spirit; we have received, saith the Apostle, the Spirit, whereby we know the things that are freely given unto us of God, and it holdeth forth the graces of the Spirit, *Mat.*25. 4. The wise virgins, which are true Believers, they are said to have oyl in their Lamps, that is, the graces of the Spirit; so that Christs pouring in oyl, holds forth our receiving of his fulnes, and Grace for Grace.

2. The oyl holdeth forth comfort and joy; Christ giveth the poor the oyl of joy for the

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spirit of heavinesse, *Isa.* 61. 2, 3. and so, where as the soul was without comfort, despairing, fainting, drooping, he comforts and cheareth up the soul: O poor Saints! Before this good Samaritan came and poured in this oyl, you were in a sad condition: but did not he bring comfort to your souls? Oyl maketh the face to shine, saith *David*, *Psal.* 104. 15. Christ took up into the Mount in communion with them, and then as *Moses*, your faces did shine.

6. *And wine.* The good Samaritan poureth in wine, not vinegar: what doth that hold forth? why the manifestation of Christs love to the soul; and as the Spouse saith, Thy love is better then Wine, (*Cant.* 1. 2.) more chearing, comforting, warming; wine maketh glad the heart of man, *Psal.* 104. 15. So doth the love of Christ: what is so welcom to a poor soul, as the manifestation of Christs love, the kisses of his mouth? Till Christ manifest his love it is sad and heavy: now saith *Solomon*, Give wine to him that is of an heavy heart, *Prov.* 31. 6. O what a heavy heart hath a poor creature that is convinc't of sin by the spirit, till Christ come and manifest his love! O have none of you had heavy troubled hearts yet! If you have heavy hearts, Christs love and nothing else will refresh you.

7. *He set him on his own beast*, This holdeth forth Christs bearing our sins in his own body upon the tree, bearing the chastisements of our

peace

peace, *Isa.* 53. 5. 1 Pet. 2. 21. and so in that parable of the lost sheep, *Luke* 15. 5. saith Christ, when he hath found the lost sheep, he layeth it on his shoulders, rejoycing.

8. *He brought him to an Inn*, This Inn is the Gospel, the Covenant of free grace; in this Inn every one that thirsteth, may buy wine and milk without money, and without price, *Isa.* 55. 1.

1. An Inn is a place free for all comers: so is Christ and the Gospel, whosoever cometh to me, I will in no wise cast out. *Rev.* 19. 16. whoever will, let him come, and take of the water of life freely.

2. In an Inn you may have what you will call for: so here, whatsoever you ask in my Name, saith Christ, you shall receive it: yea the Lord saith, Before ye call I will answer, and whilst you are yet speaking I will hear: open thy mouth wide, and I will fill it.

3. You may be free in an Inn, and so you are in Christ: if the son shall set us free, then we shall be free indeed; the Gospel is the Royal Law of Liberty: and the Hosts that you read of, *verse* 35. are the Ministers of the Gospel: to them Christ giveth two pence, that is, the Word and the Seals: this the good Samaritan provides for the poor converted sinner, the sincere milk of the Word, that he may grow thereby: he hath given gifts to men for the perfecting of the Saints.

9. *And took care of him*; Christ took care of the poor creature; Christ is the head of the Church, and the head is the seat of care: what a care had Christ of *Peter*! Sathan desireth to winnow thee as Wheat, but I have prayed for thee, that thy Faith fail not; Nay, ye shall see, *Ioh.* 18. 8. That Christ had more care of his Disciples, then he had of himself; saith he, I am he whom ye seek, take me, and let them go; Christ knew his Disciples had but little Faith, but saith he, let them go: he never saith, let me go; What would become of the little child, if the mother had not a care of it? it would fall into the fire, be in a hundred mischiefs; and what would become of us, if Christ had not a care of us?

1. Christ taketh care that our wounds be healed.

2. Christ taketh care that we do not fall among thieves again.

3. Christ takech care to keep us in the Inn of the Gospel and maketh much of us, then carrieth us into his Wine-sellar, and his banner over us is love.

4 He taketh care that Satan shall not devour us: had not Christ a care of us, what would Satan do to us?

Use.

Of comfort to sinners: Here is a good Samaritan, the Lord Iesus, that can cure all your wounds;

wounds: It was a saying of *Luther*, that Christ was an Hospital for wounded sinners; indeed the whole need not the Physitian; those who are whole, who have licked themselves whole by their own duties and good works, they see no need of this Physician; but O you that see, that from the crown of the head to the sole of the foot, nothing but wounds and putrifying sores, take Christ for your Physitian; let this good Samaritan come and pour in oyl and wine into your wounds; if that you go to the Law for cure, you will be like the woman that had the running Issue thirty eight yeers, and could get no cure; but she cometh to Christ, and doth but touch the hem of his garment, and she was made whole; look unto him, he is the Brazen Serpent, look unto him and be saved, all ye ends of the earth; whatsoever your wounds are, Christ can cure them; look out to no other for cure, neither to the Law, nor your selves; do not think to cure them your selves; but, O that this good Samaritan may come and bind up my wounds and pour in wine and oyl; that he may come and speak a word of comfort, create the fruit of the lips, Peace, Peace.

FINIS.